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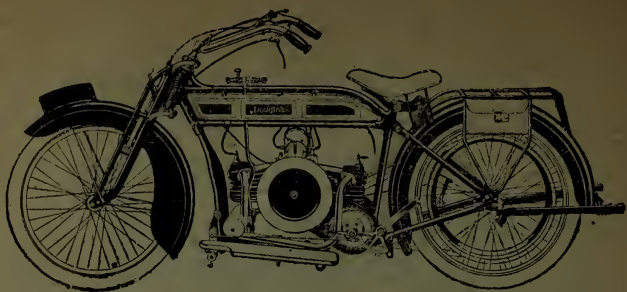
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PREFACE.

The Palestine Pocket Guide-Books have been compiled for the benefit of those members of the E.E.F. who are anxious to find out something about the places in Palestine which are familiar to them, or are likely to become so. These little books are based upon the appropriate chapters of Baeckecker's "Palestine and Syria," which, as an enemy publication of considerable value, is properly used for the convenience of the British Army. There are, however, numerous additions, drawn from the works of Colonel C. R. Conder, R.E. (published by "The Palestine Exploration Fund"), Geoffrey de Vinsauf, Beha-ed-Din, Sir Walter Besant and Mr. E. H. Palmer ("Jerusalem, The City of Herod and Saladin": Messrs. Chatto and Windus), Murray's "Handbook to Syria and Palestine," and other writers whose authorship is acknowledged in the text. I have accorded a fuller treatment than that allowed in ordinary guide-books to places which have been, or are, of interest to the Army, either because of present experiences or of associations with the former campaigns of King Richard and our forefathers. Every effort has been made to keep the price of the Palestine Pocket Guide-Books as low as possible, and in this connexion a debt of gratitude is due to the Survey Department for having supplied the maps which contribute so much to the value of these volumes.

H. PIRIE-GORDON
(Lieut.-Colonel),
Military Editor
The Palestine News.

I.—FROM JERUSALEM TO NABLUS (SHECHEM).

Beyond the upper Kidron valley the Nâblus road diverges (20 minutes from the Damascus Gate) from that to the Mt. of Olives and traverses the lofty plain in a due northerly direction. After 20 min. we see to the left *Sha'fât* (perhaps the *Nob* of 1 Sam. xxi. 1), with fragments of a church and a small reservoir hewn in the rock. To the right, after 10 minutes, rises the hill of *Tell-el-Ful* (2754 ft.), probably the same as the *Gibeah of Benjamin* (Judges xix. 12, et seq.) and perhaps also to be identified with "Gibeah of Saul" (1 Sam. xv. 34) and "Gibeah of God" (1 Sam. x. 5). There are the ruins of a large building, perhaps a fort erected by the Crusaders, and some smaller remains; the view is extensive. To the right, at a distance of 2 m., is *Anata* (2225), *Anathoth* of the Old Testament, *Aneth* of the Crusaders, a Levitical town of the Tribe of Benjamin (Josh. xxi 18, 1 Chron. vi 60), to which *Abiathar* the High Priest was banished by King *Solomon* after his deprivation (1 Kings ii 26). One of King David's 30 "mighty men" came from here. The town, which was apparently of some importance, suffered during the invasion of *Sargon* of Assyria (Is. x 30). One hundred and twenty-eight of the people of Anathoth are recorded to have returned to Palestine from the Babylonian Captivity (Ezra ii 23, Neh. vii 27) and the village is mentioned as being again inhabited by Jews (Neh. xi 32). The Prophet Jeremiah was a native of Anathoth but was not accepted as "a prophet in his own country" (Jer. xi 21, 23). Portions of the hewn-stone town walls still remain. About 3/4 m. to the N.E. lies *Kh. Almit* (2080), *Almon* or *Alemeth*, a Levitical town of the tribe of Benjamin (Joshua xxi 18, 1 Chron. vi. 60), later known as *Bahurim* (2 Sam. iii. 16), whence *Phaltiel*, the second husband of *Michal*, Saul's daughter, was turned back by *Abner* when *Michal* was being restored to David, her first husband. Here also King David was cursed by *Shimei*, the son of *Gera*, a native of the place (2 Sam. xvi. 6). It was in a well at *Bahurim* that *Jonathan* and *Ahimaaz*, the supporters of King David, took refuge from the adherents of *Absalom* during that Prince's insurrection (2 Sam. xvii. 18).

The village reappears during the Crusaders, first as the property of Amaury de Francieu and later as having been purchased from him by the immensely wealthy Abbey of Mount Zion. To the W. (left) are seen the villages of En-Nebi Samwîl, Beît Iksâ, Beît Hanînâ, and Bîr Nebâlâ. Farther on (1/2 hr.) a road diverges on the left, leading to El-Jîb.

After 25 min. (about 1 3/4 hr. from the Damascus Gate) we reach (left) the dilapidated *Khan-el-Kharâib*. To the right rises a hill (2600 ft.) on which lies the small village of *Er-Râm*, the ancient *Ramah of Benjamin* (1 Kings xv. 17.).

Ramah of Benjamin was a frontier castle between the kingdoms of Judah and Israel, fortified by Baasha the son of Ahijah King of Israel to prevent Asa King of Judah from making military expeditions against his southern provinces (1 Kings xv. 17, 21, 22; 2 Chron. xvi. 1), but the latter, by means of a Syrian alliance, was able to capture and destroy the castle. It seems to have been the place where the Jewish captives were massed together before their deportation to Babylon, which is the reason why Rachel is poetically described as appearing in Ramah to mourn the loss of her children (Jer. xxxi 15). After the captivity it was re peopled. In the days of the Crusaders it was called Harah and was a casale (manor) belonging to the Canons of the Holy Sepulchre. To the W. of the village lies the *Maqam Sheikh Hussein*, containing the ruins of a small basilica. The view from it is very extensive.

From Er-Ram the traveller may follow the crest of the hill towards the E., and in 35 min. reach the village of *Jeba*.

Continuing our journey, we perceive to the left (W.) *Kalandieh* and then (40 min.). *Khîrbet-el-Âtâra*, a ruined village on a hill, with two old ponds and tombs (*Ataroth-Addar*, Joshua xvi. 5).

We now cross the watershed between the Mediterranean and the Jordan Valley, skirt the *Wâdi-es-Suweinit*, which descends to the latter, and in 1/2 hr. (9 1/2 m. from Jerusalem) reach:

EL-BIREH (2930 fr.), a village of 1,000 inhab., situated in a poor district. It owes its name ("cistern") to its abundant supply of water, and is perhaps the ancient *Beeroth*, which has the same meaning. This was a town of Benjamin (Joshua ix. 17; 2 Sam. iv. 2, 3). Near the principal spring, which rises close to the road, at the S.E. foot of the hill, are the remains of two ancient reservoirs.

On the highest ground in the village lie the ruins of a Christian Church, beside which is a Mohammedan *Weli*. The Church was erected by the Templars in 1146, and closely resembles the Church of St. Anne at Jerusalem; the three apses and the N. wall only are now standing. The tradition that this was the spot where Mary and Joseph first discovered

the absence of the child Jesus from their company is mentioned for the first time in the records of pilgrimages in the 14th cent. (Luke ii. 43, et seq.). The tower to the N. of the village is in part constructed with ancient materials. In crusading times Bireh was known as the Grand Mahommerie.

About $\frac{3}{4}$ m. to the W. of El-Bireh road lies RAMALLAH, a large Christian village of 5,000 inhab. (chiefly of the Greek Orthodox Church), with English and Quaker mission-station and schools, and churches, convents, and schools of the Greek and Latin patriarchates. It is the seat of a Deputy Military Governor.

From El-Bireh the road leads past (20 min.) the small pond of *El-Bâlû'a*, which is generally dry in summer. After 35 min. we see in front of us the *Wâdi Jifnâ*.

Here, in a pleasant oasis, lies the village of *Jifna*, inhabited by 600 Christians. This was Jafenia, the Gophna of Josephus. To this place Judas Maccabæus fell back after his defeat by the King of Syria, Antiochus iv. Epiphanes, (165 B.C.). It was taken and garrisoned by Vespasian in his blockade of Judæa (67 A.D.) and occupied by Titus in his advance on Jerusalem (70 A.D.). It was the capital of one of the ten toparchies into which Judæa was divided by the Romans. On the slope of the hill are the Latin Monastery and Church, to the E. of which the ruins of an old church are visible. Built into the ruins of the S. of the village is a Greek Church, containing some antiquities found in the neighbourhood, including a sarcophagus built into the wall. On the hill to the S., are the ruins of an old castle.—On a hill to the N.W. of Jifna is seen *Bir-ez-Zeit*, the *Berzetho* of Josephus, farther off lies *Tibneh*, perhaps the ancient *Tinnath Serah*, where Joshua's grave has been shown since the 5th cent. among other rock-graves (Josh. xix. 50. xxiv. 30). Josephus calls it the capital of a toparchy (Bell. Jud. iii. 3. 5).

The road descends in long windings along the E. slopes of the valley to (35 min.) *Ain Sinyâ*, a village $13 \frac{1}{2}$ m. from Jerusalem and probably the *Jeshanah* of 2 Chron. xxii. 19, which was taken from King Rehoboam, son of Solomon, by the rebel leader Jeroboam when the kingdom was divided and recovered by his son Abijah. The Crusaders called the village Valdecuers and Godfrey de Bouillon gave it to the Canons of the Holy Sepulchre. We then follow the valley to the N., with *Yebrûd* and the ruin of *Kasr-Berdawil* (Castle of Baldwin) lying above us to the right, while to the left is *Atârâ*. At (40 min.) the last-mentioned point the road bends sharply to the S.E. and descends into a side-valley of the *Wâdi-el-Bakara*, resuming its northerly direction on reaching the main valley. In $\frac{3}{4}$ hr. (19 m. from Jerusalem) we reach the spring of:

AIN-EL-HARAMIYEH.—The water trickles down from the base of a cliff. Adjacent are rock-tombs, caverns, and the ruin of a khân.

The shorter but very rough *Bridle Path* from *El-Bîreh* to *Ain el-Haramiyeh* via *Beitin* (3 hrs) diverges to the right (N.E.) from the road, about 5 min. to the N. of *El-Bîreh*.

After 20 min. we pass a spring and two caverns (ancient reservoirs, called *Ayûn el-Haramiyeh* in the middle ages) on our left. The ceiling of one of these is supported by two columns. Soon afterwards we pass another spring, and in ten min. more the spring *Ain el-Akabe* on our right. In 10 min. we reach the miserable hovels of:—

Beitin (400 inhab.), which stands on a hill (2,890 ft.) and is identical with *Bethel*. The view, especially from the roof of the sheikh's house, is extensive. To the N.W., on the highest point in the village, lie the ruins of a tower, on old foundations; a little lower are the remains of a Crusaders' Church, where a mosque now stands; in the valley to the west is a fine reservoir (105 yards long and 72 yds. wide), in the centre of which the spring is enclosed in a circular basin. A little to the N. of the village is a remarkable rock-formation, or possibly an ancient stone circle.

Beth-el signifies "house of God," according to Judges i. 23, 26 the place was originally called *Luz*. The town was captured and occupied by the tribe of Ephraim (Judges i. 22.) but in the list in Joshua xviii. 19–22, i. is allotted to the tribe of Benjamin as their frontier-town towards Ephraim. Under Jeroboam it became the centre of the worship of golden calves, i.e. images of bulls, which this King set up. King Josiah of Judah put an end to the altars of these idols. It was here that the Prophet Elisha called upon the she-bears to tear the 42 children who had mocked him as "Bald Head." After the captivity, Bethel was again occupied by Benjamites, and in the time of the Maccabees it was fortified by the Syrian Bacchides. It was afterwards taken by Vespasian.

From *Beitin* the road traverses the crest of the hills towards the N. on a hill in front of us lies the Christian village of *El-Tayibeh*, anciently *Ophrah* or the city of Ephraim, to which our Lord retired when the High Priests began to conspire against Him (John iv. 53). Two miles N.W. of *Ophrah* lies *Baal-Hazor* (now Tell Asur 3318 ft.), where Absalom caused Amnon to be put to death for the rape of his sister Tamar (2 Sam. xiii. 23). In 40 min. we see *Bir ez-Zeit* on a hill in the distance to the left, with *Jifna* below it and *Ain Yebrûd* on the top of a hill near us. Vines, figs, and olives remind us that we are now in the favoured territory of Ephraim. Farther on we perceive *Ain Sinya* and *Atara*, (on the hill), and (after 35 min.) *Yebrûd*, all on the left. The road down the valley through the rock gardens is very bad. Passing a height crowned with a ruin called *Kasr-Berdawil* (see above), the road leads to a cross valley in 32 min., where we choose the road to the N., leading past extensive ruins with magnificent olive-trees into the *Wadi-Bakara* and to (1/4 hr.) *Ain el-Haramiyeh*.

From *Ain-el-Harâmiyeh* we ascend the valley to the N. To the left, after 1/4 hr., appears the ruin of *Et-Tell*. On the right, after 1/2 hr., opens a broad, well cultivated plain with the village of *Turmus 'Aiyâ* (the *Thormasia* of the Talmûd).

Here the road to *Seilûn* diverges to the right. It crosses the plain towards the N.E., and after 1/4 hr. leaves *Turmus 'Aiyâ* to the right.

From this point we follow a more northerly direction, and ascend through a small valley to (1/2 hr.) the ruins of—

SEILUN, on the site of the *Shiloh* of Scripture. It was here that the tabernacle of Jehovah stood (Jer. vii. 12) with the Ark of the Covenant; and in honour of the Lord a festival was annually celebrated, on which occasion dances were performed by the daughters of Shiloh (Judges xxi. 19, 21). This was the residence of Eli and the youthful Samuel (Sam. ii. iii).

At what time the catastrophe mentioned by the prophet (Jer. vii. 12, 14; xxvii. 6) overtook the town, is unknown. In the time of St. Jerome the place was in ruins. The first ruin, which lies on our right a little distance from the road, is the so called *Jami es Sittin*. The lintel of the portal (N.) is formed of a monolith with beautiful antique sculptures. The main building was about 33 ft. in length and breadth, and the roof was supported by four columns with Corinthian capitals. During a restoration vaults were built and the side-walls buttressed. On the E. side a small mosque has been added. To the left of the road is a pond partly hewn in the rock. The more modern ruins of the village on the hill show traces of ancient building materials. In the hill-side are rock-tombs. To the S. of the hill is the mosque *Jami' el-Yeteim*, built of ancient materials, close to which is a large terebinth. The interior of the mosque is vaulted and supported by two columns. Behind the village, on the N. side of the hill, is a remarkably large *terrasse*; the supposition that the Tabernacle stood here is most unlikely.

From Seilun we descend into the *Wadi-Seiün* in a north-westerly direction, and descend its course to the W. After 50 min. the *Khan El-Lubban* comes in sight to the left. In 5 min. we turn to the N. and join the direct road from Beitin.

On the carriage-road farther on, at the 35th kilometre-stone, we see, on the hill to the left, the village of *Sinjl*, (2600) called *Casale Saint Gilles* by the Crusaders, from Raymond de Saint Gilles, who became first sovereign Count of Tripolis and was one of the captors of Jerusalem in 1099. Beyond Sinjl to the west is *Jiljilia* (2441), the *Gilgal* of the Old Testament, from which the Prophet Elijah started before being caught up to Heaven in a whirlwind (2 Kings ii. 1). We reach the top of the pass in 35 min., where we obtain a glimpse of Mt. Hermon and the green basin of *El-Lubban* before us. Our road now descends in long windings in 20 min. to the *Khân el-Lubban*, which has a good spring.

About five min. farther on we see to the left the village of *El-Lubban*, the ancient *Lebonah* (Judges xxi. 19). In the N.E. corner of the plain, which we traverse lengthwise, we turn to the right into a broad level valley which ascends gradually and terminates in a barren ridge. In 25 min. we leave *Es-Sâwiye*h to the left, and in 20 min. more reach the dilapidated *Khân es-Sâwiye*h. Hence the road descends to the N.W. into the *Wâdi Yetma* (1/4 hr.), and on the N. side of the valley it again ascends. At the top of the hill (1/2 hr.) we

obtain a view of the large plain of 'Askar, (or, as it is sometimes called, plain of *El-Makhna*), framed by the Mountains of Samaria. Before us rise Ebal and Gerizim, and far to the N. the great Hermon. We descend to (20 min.) the S. extremity of the plain of 'Askar. To the left is the village of *Kûza*, to the right *Beita*. Skirting the W. margin of the plain, we pass (20 min.) the large village of *Huwâra* on the left, situated at the foot of Mt. Gerizim. The village of *Audallâh* next lies on the hill to the right. This is the broadest part of the plain. On the right, after 1/4 hr., lies *Awerta*, where the tombs of Eleazar and Phinehas (Joshua xxiv. 33) are shown. On Mt. Gerizim stands the *Weli Abu Isma'in* (Ishmael).

After 1/4 hr. the village of *Kafr-Kallin* lies to the left, and that of *Kûjib* to the right beyond the plain. Above us, on the summit of Mt. Gerizim, is a Moslem Weli.

The road skirts the N.E. corner of Mt. Gerizim. In front of us we see the village of 'Askar. After 35 min., somewhat to the right of the road, is situated *Jacob's Well*, which belongs to the Greeks. According to an ancient tradition, this is the well where Our Lord met the woman of Samaria, who came from Sychar.

The cistern is situated on the high road from Jerusalem to Galilee, thus according with the narrative of St. John. The opening of the cistern now lies in the crypt of a Crusaders' Chapel, which was erected on the ruins of a Church of the 4th century. The Greeks have built a new church on the ruins of the chapel. The cistern, which is lined with masonry, is 7 1/2 ft. in diameter, and is still 75 ft. deep in spite of the rubbish thrown into it. It is dry in summer.

About 1/2 m. to the N. of Jacob's Well is shown *Joseph's Tomb*. This monument was restored in 1868, and has the usual form of a Moslem Weli.

Jews, Christians, and Moslems agree that here lay *the parcel of Ground* (Josh. xxiv. 32) purchased by Jacob, where the Israelites afterwards buried *Joseph*. This tradition dates from the 4th century. The Jews burn small votive offerings in the hollows of the two little columns of the tomb.

From Jacob's Well we turn to the W. into the fertile and well-cultivated valley of Nâblus, which is flanked by *Mt. Gerizim* on the S. and *Mt. Ebal* on the N. On the right, after seven min., is the village of *Balâta*. Here, according to early Christian tradition and the Samaritan Chronicle, stood the oak (*ballût*) of Shechem (Joshua xxiv. 26; Judges ix. 6). About five minutes farther on rock-tombs are visible on Mt. Ebal. We now reach (10 min.) the spring *'Ain Dejneh*, near

which Turkish barracks with an arsenal and hospital have been erected. Farther on, to the left, lies the chapel of the *Rijāl el-'Amūd* (men of the columns), where forty Jewish prophets are said to be buried and the pillar of Abimelech (Judges ix. 6) perhaps stood. In 10 min. more we reach the gate of Nablus.

2.—NABLUS (SHECHEM).

HOTELS: *Hôtel Nablus*, on the road to Jaffa, on the W. side of the town, pens. 10 frs.; *Hôtel Samaria* adjoining pens. 10 frs. Accomodation also in the *Latin Mission House*, on the E. side of the town; pens. 8 to 10 frs. The Camping Ground is also on the W. side of the town. It is reached by riding round the N. side of the latter as the inhabitants have the reputation of being fanatical and quarrelsome.

The English Church Missionary Society has a church and hospital here.

Post and telegraph office.

Nablus is now connected by railway with the Haifa-Damascus line, the branch leaving the main railway at El Afule.

HISTORY.—The name *SICHEM* or *Shechem* means "neck" or "ridge" (as the top of a pass). The town is mentioned as far back as the days of the patriarchs; and Abraham, Jacob, and his sons all encamped temporarily in the plain near Shechem (Gen. xii. 6; xxiii. 18; xxxv. 4). Joshua also held here his last assembly of the people (Josh. xxiv. 1, 25). At a later date the town belonged to the tribe of Ephraim. Abimelech, who was the son of Gideon and a woman of Shechem, ruled it for three years (Judges ix). Under Rehoboam, the national assembly was held here (B.C. 933), which resulted in the final separation of the Northern Tribes from the kingdom of David. (1 Kings xxii.) Jeroboam chose Shechem for his residence. About 50 years later, Omri transferred the royal residence to the newly-founded *Samaria*, the name of which gradually came into use for the whole country. After a part of the population had been carried off by the Assyrians (B.C. 722), their place was taken by pagan colonists, (2 Kings xvii. 24): and from their union with those of the Israelites who had been left behind sprang the mixed people of the *Samaritans*, toward whom the Jews after their return from exile behaved with the most jealous reserve, excluding them from all share in the religious rites of Jerusalem. The Samaritans, therefore, under the leadership of Sanballat (Nehem. ii. 10, 19), founded a temple of their own on Mt. Gerizim, in consequence of which the town of Shechem again rose in importance, while Samaria declined. This temple was destroyed in B.C. 129 by John Hyrcanus, the Asmonean, but its site continued to be held sacred by the Samaritans. The enmity between the Jews and the Samaritans is also sharply emphasised in the New Testament. The Jews regarded the name of Samaritan as a term of reproach (John viii. 48). The apostles did not at first go to Samaria to preach the gospel (Matt. x. 5), though in the book of the Acts, viii. 5-25, we read of preaching and baptism taking place there. In 67 A.D. Vespasian conquered the country, slaying 11,000 of the inhabitants. Shechem was rebuilt after the war, and received the name of *Flavia*

Neapolis, in honour of the emperor. During the Christian period, *Neapolis* became the seat of a bishop, but collisions between the Samaritans and the Christians were frequent. The last serious revolt was put down by the troops of Justinian in 529 A.D. The Synagogues were closed. Many of the Samaritans took refuge in Persia, some accepted Christianity, but others remained true to their hereditary faith. In the 12th century, Benjamin of Tudela still found about 1000 adherents of the sect of the Samaritans in Palestine, of whom 100 were at Nablus, 300 at Ascalon, 200 at Cæsarea, and 400 at Damascus. The Crusaders under Tancred captured the town and called it NAPLES, and Baldwin II. held a great Diet here. — The name of NABLUS, a corruption of *Neapolis*, offers one of the rare instances, in which a place has changed its ancient Semitic name for a later one of Roman origin. For a time the town was also known as *Mabortha*, which signifies "pass" or "place of passage."

The sect of the Samaritans is still represented by about 170 people at Nablus. The prayers are repeated in the Samaritan dialect, although Arabic is now the colloquial language of the people. The men wear white surplices and red turbans, and have preserved a venerable type of Jewish physiognomy. The Samaritans are strict monotheists, and abhor all images and all expressions whereby human attributes are ascribed to God. They believe in good and evil spirits, in the resurrection and last judgment. They expect the Messiah to appear 6000 years after the creation of the world, but they do not consider that he will be greater than Moses. Of the old Testament they possess the Pentateuch only, in a version differing somewhat from ours. Their literature chiefly consists of prayers and hymns. Their oldest chronicles date from the 12th century. Three times a year, viz: at the festival of unleavened bread, the feast of weeks, and the feast of tabernacles, they make a pilgrimage to the sacred Mt. Gerizim. They celebrate all the Mosaic festivals. At the Passover, to which strangers will find great difficulty in obtaining admittance, seven white lambs are sacrificed in strict accordance with the Old Testament ritual. The office of high-priest is hereditary in the family of the tribe of Levi. The present occupant of the post is called Yakûb. He is the president of the community and at the same time one of the district authorities. His stipend consists of tithes paid him by the flock. Bigamy is permitted if the first wife be childless, and when a married man dies, his nearest relative other than his brother, is bound to marry the widow.

Nāblus (1870 ft.), the capital of one of the five Liwas of the Beirût Vilayet, contains 27,000 inhab. There are eight large mosques, and two Moslem schools (a girls' school and a college), in addition to the Koran schools. The Christian inhab. (ca. 700) are mostly Orthodox (with a bishop and church) or United Greeks (with a church). The few Latins have a church and mission-house of the patriarchate and also a school for girls (Sœurs de Rosaire). There are also about 150 Protestants, with a church (St. Philip's), school, and hospital of the Church Missionary Society, and 170 Samaritans. Nāblus carries on a considerable trade with the country to the E. of Jordan, particularly in wool and cotton. It

contains about 15 manufactories of soap, which is made chiefly from olive-oil. Excellent wheat is grown in the environs.

The present town, which lies in a long line on the floor of the valley, between Mt. Gerizim and Mt. Ebal, anciently extended farther to the E., perhaps to the spring of 'Ain Defneh. Its interior resembles that of Jerusalem, but is much better provided with water. Of the 22 springs, most of which rise on Mt. Gerizim, only about half are dry in summer. Water is heard rushing under every street. The town contains few attractions beyond the animated though shabby bazaars and the mosques.

The "great mosque," or *Jâmi' el-Kebir*, in the E. part of the town, was originally a Basilica built by Justinian, and rebuilt by the canons of the Holy Sepulchre in 1167. The E. portal, which is well preserved, and resembles that of the Church of the Sepulchre, consists of five recessed arches, borne by small columns. The outer-most arch is adorned with sculptures in the Romanesque style. The Court contains a basin surrounded by antique columns. Admission to the interior is not easily obtained. The *Jâmi' en-Nasr*, or 'mosque of victory,' is probably a Crusaders' Church too, as certainly is the *Jâmi' el-Kadra*, the 'mosque of Heaven' (?). The latter is said to stand on the spot where Joseph's coat was brought by his brethren to Jacob. By the church rises a kind of clock-tower resembling that of Er-Ramleh, a slab in the wall of which bears a Samaritan inscription. Immediately to the W. rises a large mound of ashes, which commands a good view of the town. In the N.E. corner of the town is the *Jâmi' el-Mesakin*, the 'mosque of the lepers' (who live there). It was probably erected by the Crusaders, perhaps as a hospital for the Templars. A little farther to the N. is shown what Moslem tradition declares to be the *Tomb of Jacob's Sons*, beside a lately erected mosque.

The quarter of the Samaritans is in the S.W. part of the town. Their *Synagogue* (*Keniset es-Sâmireh*) is a small white-washed chamber. The Samaritan codex of the Pentateuch shown here is old, but that it was written by a grandson or great-grandson of Aaron is a myth, as it is certainly not older than the Christian era. An inferior codex is generally palmed off on travellers: the genuine codex is kept in a costly case, with a cover of green Venetian fabric. The fee to the Kôhen for a single person is 2 fr., for a party 1 fr. each.

The slopes of Mt. Gerizim afford the best view of Nablûs. By the highest row of gardens we turn to the left (E.), and follow a terrace skirting the rocky slope. The large

caverns here were probably once quarries. From the terrace we at length reach a platform. This spot accords better than any other with the narrative of Judges ix. 7-21, while the passage Joshua viii. 30-35 applies best to the amphitheatrical bays of Ebal and Gerizim to the E. of Nablûs.

The usual route to the top of *Mt. Gerizim* (1 1/4 hr.) leads from the S.W. corner of the town and through the valley ascending thence towards the S., in which (1/4 hr.) rises the spring *Râs-el-'Ain*. A climb of 3/4 hr. brings us to a lofty plain, where the Samaritans pitch their tents for seven days at the feast of the Passover. Thence to the summit takes 10 min. more. The mountain is composed almost entirely of nummulite limestone (tertiary formation).

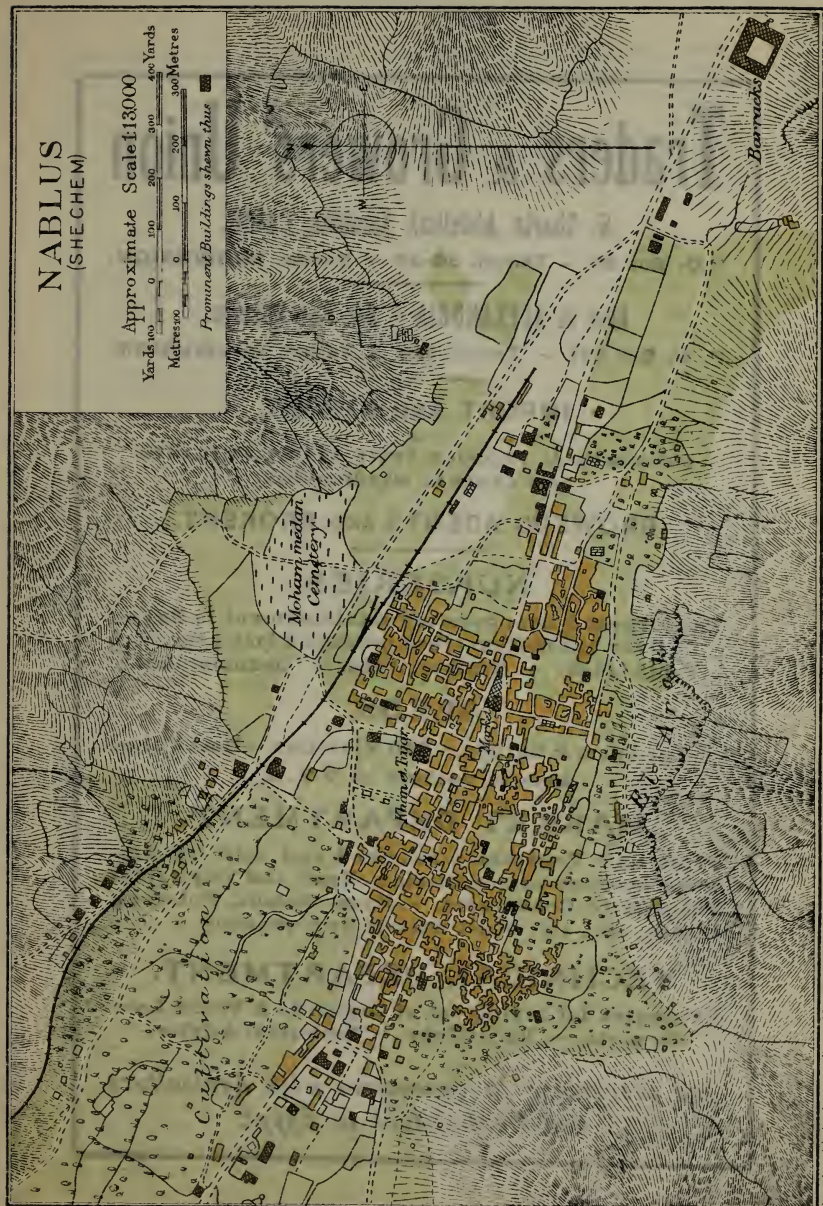
The summit of MT. GERIZIM (2848 ft.), Arab. "*Jebel el-Tor'*" or "*el-Kibli*" (the S. Mountain), consists of a large plateau, at the N. end of which are the ruins of a castle, probably erected in Justinian's time (533), although the walls, 5-10 ft. thick, consisting of drafted blocks, may possibly belong to a still older structure. The castle forms a large square and is flanked with towers. Adjoining, to the N.E., rises the Weli of *Sheikh Ghânim* (magnificent view from the window), and on the N. side of the Castle is a large reservoir. Of the *Church* which once stood in the middle of the courtyard the lowest foundations only are extant. It was an octagonal building with an apse towards the E., having its main entrance on the N. and chapels on five sides. It is said to have been erected in 474 (?533). To the S. of the castle are walls and cisterns, and there is a paved way running from N. to S. Some massive substructions a little below the castle, to the S., are shown as the twelve stones of the altar which Joshua is said to have erected here (viii. 30-32). In the centre of the plateau the Samaritans point out a projecting rock as having once been the site of the altar of their temple. The whole surface of the plateau seems to have once been covered with houses, as is evidenced by the numerous cisterns and other remains. Towards the E. are several paved terraces. At the S.E. corner the spot where Abraham was about to offer up Isaac is pointed out.—The summit commands a noble *Prospect*: to the E. lies the Plain of Askar, bounded by gentle hills, with the village of 'Askar, lying on the N. side, and that of Kafr Kallin on the S.; farther to the E. are, in the direction from N. to S., 'Azmût, Sâllim (with Beît Dejan behind), Rûjib and 'Awerta. The valley to the S. is the Wâdi 'Awerta. To the E., in the distance, rise the mountains of Gilead, among which Osha towers conspicuously.

NABLUS (SHECHEM)

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Towards the N. the Great Hermon is visible, but the greater part of the view in this direction is shut out by Mt. Ebal. Towards the N.W. Carmel is visible in clear weather. Towards the W. the valleys and hills slope away to the blue band of the distant Mediterranean; Cæsarea may sometimes be recognised (S.W.). The Crusaders called this mountain *Cain* and Mt. Ebal *Abel*.

The ascent of MT. EBAL (3077 ft.) takes 1 hr. The path winds up over terraces hedged with cactus. Near the top on the W. side stands a Moslem Weli which attracts pilgrims and is said to contain the skull of John the Baptist. On the summit are the ruins of El-Kal'a (the fortress), the walls of which are very thick; a little farther to the E. are other ruins called *Khirbet Kunciseh* (little church). The *View* is more open than that from Mt. Gerizim and extends over the mountain-chain of Galilee, from Carmel across the plain of Jesreel to Gilboa; Mt. Tabor, Safed in the extreme distance near Hermon, the coast-plain to the W., and the distant mountains of the Haurân to the E. are visible.—On a hill a little to the N. of Mt. Ebal is *Tallûza*, identified on rather insufficient grounds with *Tirzah*, which for a time was the capital of the northern kingdom (1 Kings xvi. 8, etc.).

From Nablûs to Beisan and Tiberias. The route follows the great Damascus caravan-road; to Beisan 10 hrs, thence to Tiberias 7 hrs.—We ride round the E. side of Mt. Ebal to (25 min.) 'Askar (The *Sychar* of John iv. 5). There are rock-tombs and a spring here. After 25 min. we pass opposite the villages of 'Azmit, *Deir el-Hatab* and *Salim*, and traverse the gorge of *Wadi Bidan* to (2 hrs.) *Burj el-Far'a*, whence the large *Wadi el-Far'a* descends towards the S.E. to the Jordan. We cross a hill to (1 hr. 10 min.) the village of *Tûbas* (*Thebez*, Judges ix. 50; Sam. xi. 21). On the right (1 1/4 hr.) lies a small building of ancient construction, probably a tomb, with a sculptured marble portal. From the village of (5 min.) *Tayasir* the *Wadi el-Malih* descends to the Jordan. Descending the *Wadi Khazneh* towards the N.E., our road leads to (2 hrs. 50 min.) the ruins of *Ka'ûn* in the wide Jordan valley. From *Ka'ûn* we ride to the N. in 1 hr. to *Tell Ma'jera*, and thence in 1 hr. more to *Beisan*. The formation of the hills is volcanic, the rock basalt.

From *Beisan* we at first descend through underwood to the N.N.E. We cross (25 min.) a copious brook, with a stony bed, and a conduit. In 40 min. more the large *Wadi 'Esheh* descends from the W. After 1 hr. we see the village of *Kôkab el-Hawa* on the hill to the left. This point answers to the castle of *Belvoir*, which was erected by King Fulke at the same time as Safed (about 1140) and taken by Saladin in 1189 from the Knights Hospitallers after a long siege (beautiful view from the top, where there are extensive ruins).

In 20 min. we reach the *Wadi Bîreh*, and in 1/2 hr. we descend to the bridge of *Jisr el-Mujami*, spanning the Jordan. In 2 hrs. more we now come to the *Mouth of the Jordan*. Hence to (2 hrs.) *Tiberias*.

3.—FROM NABLUS TO JENIN AND HAIFA.

From *Nablus* to *Sebastieh* a ride of 2 hrs.; thence to *Jenin*, where the night is passed, 4 1/2 hrs. The pack-animals are sent in advance to *Jenin* by the direct route via *Beit Imrim* and *Jeba*. It takes 7 hrs. to drive from *Jenin* to *Haifa*, while riding takes 3-4 hrs. more. The water in most of the springs en route is unwholesome.

From Nablûs to Jenin viâ Sebâstieh. The route ascends the valley following the Jaffa road. After 23 min. we see *Râfidi'eh* lying 1/4 hr. to the left, and soon afterwards *Zawâta* on the hill to the right. The villages of (20 min.) *Beit Uzin* and *Beit Iba* (10 min.) also lie to the left.

When we come in sight of a water-conduit crossing the valley to a mill, we ascend out of the valley to the right (N.W.).—As the road ascends it affords (25 min.) a view of the village of *Deir Sheraf* in the valley below; on the height opposite us is *Keisin*, and to the W. of it *Beit Lid*; by the roadside is a spring with good water. The view becomes more extensive when we reach the top (1/4 hr.) embracing the country as far as the Dead Sea. We then descend into the valley, with the village of *En-Nâkûra* above us to the right. We take the road to the left. The road passes under (10 min.) a conduit. On the hill to the right is a well. A final ascent of 17 min. at length brings us to *Sebastieh*.

4.—SAMARIA.

The Village of *SEBASTIEH*, the ancient *Samaria*, which in the days of the Maccabees gave name to the whole of Central Palestine, stands on an isolated terraced hill, rising 330 ft. above the valley.

The foundation of *Shomron* (prob. "watch-hill," Aramaic: *Shamê-rayin*, Greek: *Samareia*) was due to Omri, King of Israel (1 Kings xvi. 24). The town continued to be the capital of the northern kingdom until it was taken by Sargon in B.C. 722, after a siege of three years. In the time of the Maccabees it was again an important and fortified place, but it was once more destroyed by Hyrcanus about 107 A.D. Pompey included Samaria in the province of Syria, and it was rebuilt by the General Gabinius. Augustus presented the town to Herod the Great, who caused it to be handsomely restored and fortified, and gave it the name of *Sebaste* (Greek for Augusta). A large colony of soldiers and peasants was then established in the place. *Sebaste*, however, was gradually superseded in prosperity by Neapolis. St. Philip preached the Gospel in Samaria (Ac's. viii. 5), and the place afterwards became an Episcopal See, which was revived by the Crusaders.

Below the village lies the *Church* of St. John, a Crusaders' work of the second half of the 12th century. St. Jerome is the first author (5th century) who mentions the tradition that John the Baptist was buried at Samaria. The statement that he was beheaded here is of much later origin. In the 7th cent. a basilica stood here. The church, including the porch, was 165 ft. long and 75 ft. wide. The nave was separated from the aisles by square piers with columns, on which the pointed vaulting rested. The rounded windows are in Romanesque style. Both nave and aisles ended on the E. in apses, which were replaced by a straight wall when the choir was transformed into a mosque. The vaulting of the church has entirely disappeared, and only a few columns are still extant in the open court. In the left (N.) aisle is a small Moslem school. Beside the building in the middle of the court is the descent to the crypt. Here we look through holes into three (empty) tomb-chambers, one of which is said to be the tomb of the Baptist (*Nebi Yahya*), the others those of the prophets Obadiah (probably from a confusion with the official mentioned in 1 Kings xviii. 3), and Elisha.—To the N. of the church are the ruins of a large building, at the corners of which were square towers. This was either the residence of the bishop or of the knights of St. John.

In and among the houses of the modern village are scattered many fragments of ancient buildings. The natives, who are reputed to be fanatical, offer coins and other relics for sale.—Above the village, to the W., is a large artificially levelled terrace, now used as a threshing-floor. In the W. part of it the American excavations, which are still in progress, have laid bare the foundation-walls of a basilica, or colonnaded hall. The building, with its huge monolithic columns, adjoined the forum of the Herodian town. On the top of the hill (1455 ft. above the sea), which is likened by Isaiah (xxviii. 1) to a crown, stood the ancient castle. Excavations here have resulted in the discovery of a large flight of steps of the Roman period, about 80 ft. broad, a well-preserved Roman altar, a colossal statue of Augustus, and the foundation-walls of the large temple which Herod the Great is said to have erected in honour of Augustus "on a large open space in the middle of the city". Under these Roman remains were discovered relics of ancient Hebrew buildings of three different periods. **Pottery with ancient inscriptions** (resembling that of the stele of King Mesha) found here leads us to infer that those walls were built by Omri, Ahab, and perhaps Jehu. On the W. side of the hill a Roman gate,

flanked by two round towers, was discovered. This seems to have been erected on the foundations of square towers of the Greek period, which in their turn occupied the site of older Hebrew towers. The platform affords an extensive view. On the S.W., a little below the crest of the hill, stand the thick foundation-walls of a rather large building, possibly a tower. In the interior are four columns. A few sarcophagi lie upon the hillside.—Around this hill are terraces at several places. On a terrace to the S., at about the same level as the village, ran the *Street of Columns* which led from the W. to the E. gate. The columns, all of which have lost their capitals, are 16 ft. high and some of them are monoliths. The colonnade was about 20 yds. wide and fully 1 m. in length.—To the N.E., where the hill forms a bay, are, further, numerous fragments of columns, probably the ruins of a stadium (153 yds. by 137 yds.).

Starting from the Church of St. John, we proceed to the N. past the stadium (see above) and descend into the *Wâdi Beît Imrin* (10 min.); the village of *Beît Imrin* is on the mountain on our right. Beyond the valley we are careful to take the road on the left and begin to ascend; after 20 min. *Burkâ* becomes visible on the right. The road, still ascending and crossing two other roads, soon reaches (25 min.) the top of the hill, which commands a fine retrospect of the hill of Samaria. Immediately afterwards an extensive view opens to the N: to the left, on the W. margin of the beautiful little plain, we descry *Atara*; before us rises *Silet ed-Dahr*; beyond the plain (from the W. to E.) lie *Kafr Râ'a Er-Râmeh* (*Remeth*, Joshua xix. 21); *'Ajje*, and *'Anza*. On the right (E.), on the hill, stands the Weli of *Kheimet ed-Dehûr*. The road now begins to descend to the E.N.E. and passes (3/4 hr.) *El-Fendakûmiyeh* (an ancient *Pentacomias*). At (25 min.) *Jeba'*, we reach the direct road from Nablûs to Jenin. We follow the valley, which narrows towards its head, and then emerge on a plain. In 35 minutes we reach the foot of the hill on which lies the former fortress of *Sâmûr*, destroyed by Ibrâhîm Pasha in 1839. To the E. lies the fertile plain of *Merj-Sânûr*, *Merj Meithalûn*, or *Merj el-Gharak* ("the meadow of sinking in"; upwards of 3 m. in length), which in winter forms a swamp. The road skirts its W. side. On the right, at the end of the plain (35 min.), lies *Zebâbda* (aside from the road), to the N. of which is *Misilieh* (perhaps the *Bethulia* of the book of Judith). Opposite the latter, to the left, is *Jerbâ*.

The traveller who wishes to visit the ruins of Dôtan diverges

here to the left, so as to leave the village of Jerba on the right. Ascending at first towards the N.W., then descending to the W. we traverse a narrow ravine, reaching after 22 min., in the plain, a footpath on the right which leads to (1/4 hr.) the mill at the foot of the *Tell Dôtan*. A few ruins only lie on the hill near some terebinths. At the S. foot of the hill, is the spring of *El-Hafîreh*. This is doubtless the site of the ancient *Dôthan* (Gen. xxxvii. 17.) for which reason it is still called *Jûbb Yâsuf* ("Joseph's Pit"). In the time of Elisha a village seems to have stood here (2 Kings vi. 13). From Dôtan the ordinary route leads to the E. in 40 min. to *Kubatich* (see below); or Jenîn may be reached by a direct road, passing a few hundred paces to the W. of Dôtan.

At the end of the plain we enter a small valley and, riding to the N. cross (25 min.) a small elevation with a fine view. The steep descent leads through *Kubâtich* and in 1/2 hr. reaches the floor of the valley. We then follow the telegraph-wires and after crossing two other small valleys reach the (35 min.) *Wâdi Bel'ameh*, in which Jenîn lies. The brook is named after the ruin of *Khîrbet Bel'ameh* (Ibleam, Joshua xvii. 11; 2 Kings ix. 27), at the foot of which it rises. Following its course, we come in 1/2 hr. to Jenîn. Tents may be pitched either to the N. or S. of the village. A guard is necessary.

JENÎN, a village of some importance, enclosed by fertile gardens with about 2000 inhab., is situated between the mountains of Samaria and the plain of Jezreel. It is the seat of a Kâimmakâm and possesses a bazaar, two Moslem schools, and two mosques, one of which may formerly have been a church. It is supposed to be the *Ginea* of Josephus, which again seems to answer to *Engamîm*, or garden-spring (Josh. xix. 21; xxi. 29), within the territory of Issachar, and may also be the *Beth Haggân* or ("garden house") of 2 Kings ix. 27. The fine spring, which rises to the E. of Jenîn, is conducted through the middle of the village.

The plain of Jezreel or Esdraelon (260 ft. above the sea), now *Merj'lbî Amir* (meadow of the son of 'Amir), is properly only the low ground by the village of Jezreel, and descending thence eastwards towards Beisan. In a later and wider sense the name embraces also the plain to the W. of the Gilboa mountains, which is called the "great plain", or plain of *Megiddo* in the Old Testament. This plain is triangular in form, the base running from Jenîn towards the N.W. for a distance of 24 min., while the shortest side is the eastern, extending from Jenîn northwards to *Iksal*. It also forms bays running up into the mountain at several points. The plain, though marshy in places, is on the whole remarkable for its fertility. The blackish soil consists chiefly of decomposed volcanic rock. In spring, when seen from the mountains, the plain resembles a vast green lake. Cranes and storks abound here, and gazelles are sometimes seen. The plain is drained by the *Nahr el-Mukatta*, the brook *Kishon* of the Bible (1 Kings xviii. 40), which, however, is very

intermittent except in its lower course from the *Tell el-Kassis* onwards, where it is fed by the springs of Sa'diyeh.

From Jenin to Haifâ. The carriage-road skirts the foot of the hills towards the N.W., passing *El-Yâmôn* (1 hr.), *Sili* (25 min. left), and (35 min.) *Ta'annak*. The last-named village is the ancient *Taanach*, a Canaanitish town allotted to Manasseh and mentioned in the Song of Deborah. (Judges v. 19).

The high antiquity of the town is confirmed by recent excavations in the hill adjoining the track, which brought to light the ancient sanctuary. In the interior were found, as in Gezer, clay-vessels containing the bodies of children used in sacrifices, numerous objects in clay dating from the earliest times, and several tablets with cuneiform inscriptions, similar to those of *Tell el-'Amarna*. One of these, a letter from the prince of Megiddo (see below), proves how predominant the influence of Babylonian culture was here in ancient times.

About 25 min. farther on we cross some low hilly ridges ; to the right lies the village of *Zebûba*. 20 min. spring used by the village of *Salim*, which lies on the hill to the left ; 1/4 hr. *Selefeh*, above us to the left ; 25 min. mill and garden belonging to the village of *Khirbet el-Lejjûn*, which lies about 3/4 M. up the valley. In 5 min. more we reach the hill of *Tell-el-Mutesellim*.

El-Lejjun corresponds to the *Legio* of Eusebius, and also to the ancient *Megiddo*, which is often mentioned in connection with the neighbouring *Taanach*. The place lay on the military road leading from the E. to Egypt, and, owing to its commanding situation, was strongly fortified by the Egyptians, Canaanites, and Israelites (1 Kings iv. 12 ; ix. 15). The surrounding plain was often named after it, while the Kishon was known as the waters of Megiddo. (Judges v. 19). It was near Megiddo that Barak and Deborah signally defeated the Canaanites (Judges V.) and it was here also that Josiah attacked the Egyptian Army (2 Kings xxiii. 29). The excavations on the *Tell el-Mutesellim* also show that the place was fortified in the most ancient times. The old castle or palace, dating from before the 20th cent. B.C., and the ancient brick enclosing-wall, 28 ft. thick, prove the importance of the place, while the influence of Babylon is evidenced by a number of gems and cylindrical seals found here. These include the oldest known Hebrew seal, which belonged to a high officer of King Jeroboam II.

The following passage, which appears in Mr. H. R. Hall's "Ancient History of the Near East," is based upon a contemporary account of the mounts in which an Army from Egypt forced the Carmel Range in a campaign against an enemy holding the North country. It is interesting to find that modern conditions find their first recorded historical parallel no less than thirty-four centuries ago:—

It was on the twenty-fifth day of the month Pharmuthi (1479 B.C.) in the twenty-second year of his reign (counted from the date of his association with Hatshepsut), that King Thotmes III. broke up from the frontier town of Tjaru and crossed the desert to Gaza, where he arrived on the anniversary of his coronation-feast, ten days later. One

SAMARIA.

night only did he halt; the next day saw the army march out with all pomp and circumstance, and a few days later, on the sixteenth Pakhon, in his twenty-third year, the town of Yehem was reached, and with it the vicinity of the enemy. Here a council of war was held, and the King explained the actual situation to the captains of his host. "That wretched enemy," said he, "the chief of Kadesh, has come and has entered Megiddo: he is there at this moment. He has gathered to himself the chiefs of all the lands which are linked with Egypt, even as far as Naharin, and including both Kham and Kedu, with their horses and their soldiers. Says he: I have arisen to fight against the king in Megiddo. Now tell ye me (your plans)." From this is evident that the revolt of the Southern Palestinians "from Yeraza to the marshes of Egypt" was but the last phase of a general revolt which had spread from the north southwards under the leadership of the King of Kadesh (Homs) on the Orontes, a city which, not yet a frontier fortress of the Hittites, was in Thothmes' day the focus of all the Syrian national spirit that might be said to have existed. It was not till Kadesh was finally taken that the Egyptian king could regard his conquests as secure. But at present, when the council of war was held at Yehem, there was no possibility of any direct advance on the stronghold of the ringleader of the rebellion. Kadesh lay far away beyond the Lebanon in the direction of Hameth. All Palestine between was in active revolt.

No inconsiderable knowledge of the art of war was shown by the Prince of Kadesh and his allies when, in order to stop the Egyptian advance, they took up their position along the ridge, called the "Rubah," which connects Carmel with the hill-mass of Samaria and Judæa, and separates the Plain of Sharon from that of Esdraelon. An army with chariots and horsemen would naturally cross this comparatively low ridge in order to reach Northern Syria, and it offered the greatest possibility of a successful defence. When, therefore, Thothmes reached Yehem (probably in the present Wadi Yahmur), at the foot of the southern slope of the ridge, he found that the Syrians were preparing to bar his further northward way here, with their headquarters in the town of Megiddo, and their left wing at Taanach, between four and five English miles away to the south-east. Both Megiddo and Taanach were ancient and important towns, the seats of local chiefs, and were fortified. The name of Taanach still survives in the modern Tell Ta'annek, where an Austrian expedition under Prof. Shellin has been engaged on successful excavations. Megiddo is Tell el-Mutesellim, where the German expedition of Schumacher has also excavated. Both towns stand back behind the ridge half-way down to the plain. They were the natural bases for an army defending the ridge, across which three main roads passed then, as now, from the Plain of Sharon to that of Esdraelon. The southern road was the easiest for the passage of armies, as it passed over the lowest portion of the ridge through the broad "plain" of Dothan; here had always passed the main road from Egypt and the Shephelah to Damascus, and through it the armies of the first Thothmes had doubtless marched. Just where the Dothan pass spreads out into the Plain of Esdraelon lay to the north-west, but four miles distant, Taanach, where the Prince of Kadesh had posted his left wing. This was in order that he might be able to defend easily either the Dothan road or another, which passed directly between the fronts of the opposing armies, from Yehem to Megiddo, by way of Aruna, the modern Wadi Arah, a long and winding,

narrow and stony, glen which reaches the watershed at the spring of 'Ain-Ibrahim, from which the path descends swiftly along the sides of the Ruhah to the site of Megiddo. It is not probable that the Syrians expected Thothmes to use this difficult mountain-way, but their position at Megiddo enabled them to be ready for a possible advance by the third road, that by which the modern telegraph-wire now passes across the moor of the Ruhah at the foot of Carmel to Haifa, this road lay some seven miles north of Megiddo. Thus the Syrians were ready to move either to the south or to the north according as they heard that the Egyptians were advancing by the regular road of Dothan or were intending first of all to reach Phœnicia by the "Zefti road," as the Egyptians called it.

The Egyptian King determined to do neither, but to strike direct at the enemy's central position at Megiddo through the narrow Wadi Arah, and thus surprise him. At the council of war he communicated his decision to his captains, who were much troubled at the rashness of the royal plan of battle. "They spoke in the presence of His Majesty," says the official account, "saying: How are we to advance on this narrow path? The enemy will await us there and (a small force) can hold the way against a multitude. Will not horse come behind horse and man behind man likewise? Shall our van be fighting while our rear is still standing there in Aruna, unable to fight? There are yet two other roads; there is that one which is (best) for us, for it comes out at Taanach, and the other, behold! it will bring us upon the way north of Zefiti, so that we shall come out north of Megiddo. Let our victorious lord proceed upon the road he desires; but cause us not to go by this difficult path!" But the king would not be turned from his purpose in spite of the very excellent arguments advanced by his captains against the engagement of a large army of chariots and horses in a narrow ravine: he vowed that he himself would lead the van so that if the head of the advancing host were successfully cut off by the defenders of the pass, he himself would fall. Doubtless he saw the danger of his plan, but sought to neutralize it by concentrating all the loyalty and valour of his warriors to fight with him in the van, so that they could carry all before them. "I swear," said he at the council, "that as Ra loveth me and Amen favoureth me, My Majesty will proceed upon this path by Aruna. Let him who will among you go upon those roads ye have mentioned, and let him who will among you come in the following of My Majesty." This, of course, was impossible: submissively replied the captains, "May thy father Amen grant thee life! Behold, we follow Thy Majesty everywhere Thy Majesty proceedeth; as the servant is behind his master." "Then," says Thununi's account, "His Majesty ordered the whole army to march upon the narrow road. His Majesty swore: 'None shall go forth in the way before My Majesty.' He went forth at the head of his army himself, showing the way by his own footsteps; horse behind horse, His Majesty being at the head of the army."

So the host threaded the glen of Arah, in Indian file ("horse behind horse") the King leading, perhaps himself on foot. The passage was not made without opposition. The people of the village of Aruna, where on the night of the 19th Pakhon the royal headquarters had been placed, attacked the troops on the next day, and caused considerable annoyance to the rearguard, which was fighting near Aruna while the king with the van had crossed the head of the pass without resistance and was descending the slope of the Ruhah towards Megiddo. As, however, the main body of the army issued from the hills, it became

possible to bring up the rearguard more quickly, so that the whole army debouched into the plain on a broad front under the eye of the king himself, who waited at the mouth of the pass till the rear had come up from Aruna. The official account attributes to the advance of the captains this manoeuvre, which would correspond in the phraseology of a modern drill-book to a change from column of route perhaps merely too deep to a general advance in line of battle.

By the time the whole army had carried out this manoeuvre the day was far spent, "and when His Majesty arrived at the south of Megiddo on the bank of the brook Kina, the seventh hour was turning, measured by the sun." If by the seventh hour is to be understood one or two o'clock p.m., the army had successfully traversed the dreaded ravine in a single morning; and if Aruna itself is the modern Ararah, the rate of advance had been swift, as Ararah is at least eight miles from the brook Kina, and six of the miles are uphill. No modern army could march so fast, and though it is evident that the Egyptian force consisted largely of chariot, there were, we know, foot soldiers as well.

Evidently the afternoon was considered to provide insufficient time for a regular battle, so the army bivouacked where it stood on the slope reaching down to the southern bank of the brook Kina, opposite Megiddo. The orders for the morrow's fight were given out and all weapons and equipment were overhauled and got ready for the fray. The adjutants and chiefs-of-staff then presented their reports: "All is well." The king rested in his tent, and during the night the guards and sentries went their rounds crying the watchwords: "Firm-heart! firm-heart! be vigilant! be vigilant! watch for life at the royal tent!"

On the morning of the 21st Pakhon the host was arrayed against the Syrians, who though no doubt surprised by the swift advance of the Egyptians, do not seem to have wished to decline the battle. Whether they had been able to bring up their left wing from Taanach during the preceding afternoon and night is not evident; but if they did they were no helped thereby. The result of the fight was a complete victory, for the Egyptians, who advanced in line, pivoting on their right wing, which remained upon the spur of the hill above El-Lejja and south of the brook Kina, until the left wing had swung round to the north-west of Megiddo (Tell el-Mutesellim) itself. The Egyptian line must have been fully a mile long. In the centre, which must have advanced north of the brook Kina, fought the king himself, "in a chariot of electron, arrayed with his weapons of war, like Horus, the Smiter, lord of power; like Ment of Thebes, while his father Amen strengthened his arms... Then His Majesty prevailed against them at the head of his army, and when they saw His Majesty prevailing against them, they fled headlong to Megiddo in fear, abandoning their horses and their chariots of gold and silver."

The routed army of the Syrians seems to have attempted to take refuge within the walled town of Megiddo, and most picturesque details are given of how the fugitives were hauled up the walls by ropes made of robes knotted together, since the gates had been closed to prevent the entrance of the Egyptians pell-mell with the defeated.

This might have occurred, or, at any rate, Megiddo might have been taken by storm in the moment of defeat and confusion, so the official chronicler relates: "had not His Majesty's soldiers given their hearts to plundering the enemy's possessions," says he regretfully, "they would have taken Megiddo at this moment, when the wretched foe of Kadesh and the wretched foe of this town were being hauled up in

CENTRAL PALESTINE.

haste in order to bring them into this city." This is a curiously outspoken piece of military criticism on the part of the official historian of the war.

The King was heavily displeased at the failure to take Megiddo, in spite of the rejoicings of the army itself at its victory: "it is as the capture of a thousand cities, this capture of Megiddo, for every chief of every country that has revolted is within it." However, all that could be done now was to invest the town, and a palisade was constructed round it under the inspection of the king, to which the name "Menkheperra," i.e., "the Surrounders-of-the-Asiatics," was given. Eventually the place surrendered, and a rich booty was captured in it and sent to Egypt, the inventory being recorded on a leather roll in the temple of Amen in Thebes. The list gives a good idea of the civilization of the Canaanites, which was evidently as luxurious as that of Egypt or Mesopotamia. It included as many as 924 chariots, some of which were wrought with gold, 200 suits of armour, and a large number of flocks and herds. The tent and family of the Prince of Kadesh had been captured and most of the allied chiefs surrendered in the city. The harvests of the people of Megiddo were reaped by the army. It is evident that the prisoners and the people of the city were treated with clemency, as usual with the Egyptians, who never put whole populations to the sword in the barbarous manner of the Semites.

From Megiddo Thothmes seems to have marched northwards into Phoenicia, and probably took Tyre. Eastwards, in the Lebanon, the towns of Yenoam, Anaugasa, and Hurenkaru, which formed a kind of Tripolis under the dominion of the King of Kadesh, were taken, with a rich booty of slaves and of gold and silver vases of Phoenician workmanship and work in ebony and ivory.

Farther into the mountains the king did not penetrate; he returned to Egypt, but the next year saw him again in the field. No resistance was offered to his triumphal march either in this or in the succeeding campaigns. The chiefs vied with each other in heaping up tribute at the feet of the conqueror, and so far had the impression of the victory of Megiddo penetrated that for the first time we read of ambassadors from Assyria coming to greet the King of Egypt with presents from their master, probably Ashir-rabi or Ashir-nirari.

Our route skirts the hill and crosses (1/2 hr.) a valley opening to the W.; to the right is a spring. To the S. we see the volcanic hill of *Sheikh Iskander* (1700 ft.); in front of us the white chapel of the Muhraka is visible high up on Mt. Carmel, while in our rear we observe the round summit of Mt. Tabor and the mountains to the E. of the Jordan. In 1/2 hr. more we cross the *Wádi Abu Shúsheh*, beyond which lies the *Tell Abu-Shúsheh*, with the village of that name above us to the left. In 20 min. we see a small brook to the left, flanked by oleanders. 1/4 hr. spring and brook of Ain es-Surek; 20 min. bed of another small brook; 10 min. spring to the right of the road; 5 min., to the left, Beduin burial-place at the foot of the *Tell Kaimán*, which probably corresponds to the ancient *Jokneam* (Josh. xii. 22). To the left opens the *Wádi el-Milh* (valley of salt). About 25 min.

farther on, directly below the Muhraka Chapel, to the right, on the right bank of the Kishon, rises the *Tell-el-Kassis*, a barren hill bounding the plain towards the W.—The road leads through (1¼ hr.) the Kishon, and then follows the Haifâ-Der'a Railway, reaching the Nazareth road below *El-Harithiyeh*. The bridle-path, which is somewhat shorter, keeps to the left bank, and reaches the Nazareth road at (40 min.) the bridge over the Kishon.—From this point to (8 m.) Haifâ.

5.— HAIFA

Haifa or *Kaifa*, a flourishing sea port with about 20,000 inhab., is finely situated to the S. of the bay of Acre, at the foot of Mt. Carmel. It corresponds to the *Sycaminum* of Greek and Roman writers. During the Crusades the town was captured by Tancred, but it reverted to Saladin in 1187. After its destruction by Zahir el-'Omâr in 1761 it was rebuilt to the E. of its old site. Under the stimulation of the colony of German Templars established here in 1868 and through the construction of the Hejâz Railway, Haifâ has of late made very rapid advances and has absorbed most of the trade of Acre. Wheat, maize, sesame, and oil are its staples. In 1911 the value of its exports amounted to ca. 200,000 L., its imports to ca. 600,000 L. In 1910 its harbour was entered and cleared by 555 steamers and 734 sailing-vessels of 786,307 tons burden.—More than half the natives are Moslems, about 600 Latins, 1,500 Orthodox Greeks, 5,000 Jews, the remainder Maronites and United Greeks.—Before the War over 650 of the 700 Europeans were Germans. There are two mosques, an English Church, hospital and schools, an institution of the Dames de Nazareth, a German Catholic Hospice and Sisters Home (Congregation of St. Charles Borromæus), a convent of the Sœurs de Charité, a school of the Frères des Ecoles Chrésiennes, a Franciscan convent, a convent of the Sœurs Carmélites, to the N.W. of the Templar Colony. A Jewish Technical School is being erected on an eminence to the S.W. of the Castle.

The old town contains a frequented bazaar, and is adjoined on the E. by the newer quarters of the *Hâret es-Shânkiyeh* and *Hâret Wâd-es-Salih*. Farther out is a Jewish colony.—On the slope of Mt. Carmel, to the S., are some old rock-tombs; above these is a castle of *Burj-es-Slâm*.

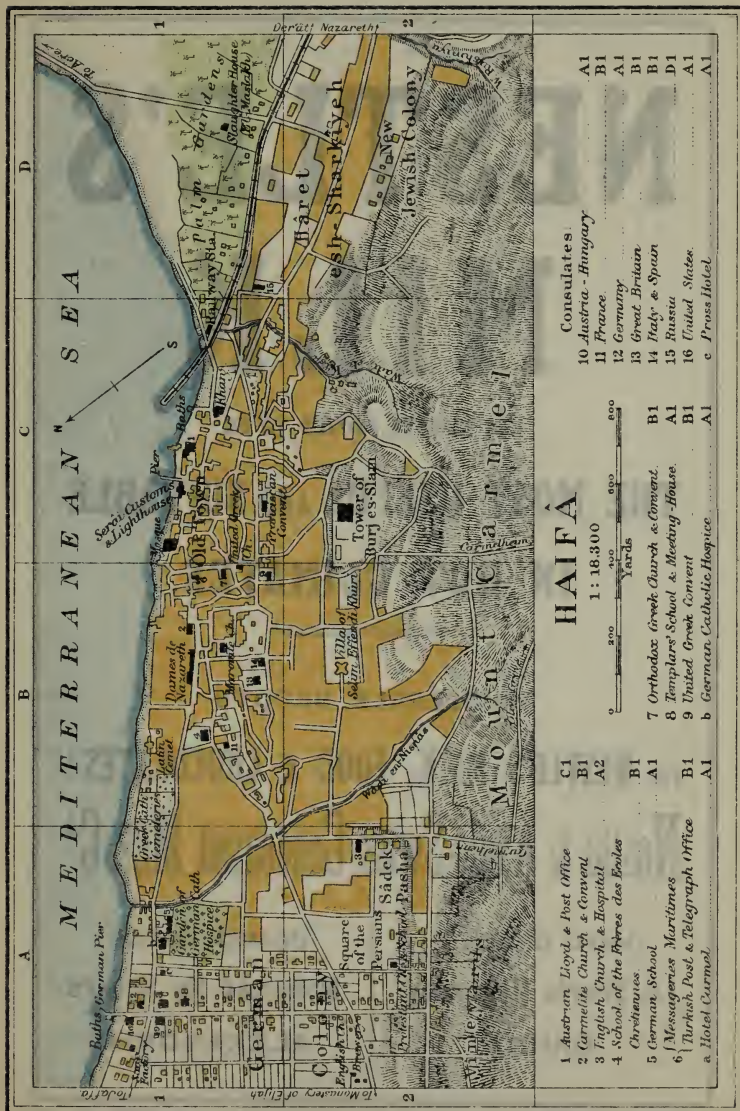
The *German Colony* to the N.W. of the town, built in the European style, presents a pleasing contrast to the dirty houses of the old town. The Templars possess a meeting-house and a school; the Protestant Germans in the colony also have a church and a school. Vineyards have been planted by the colonists on Mt. Carmel; the wine is excellent. The German cemetery contains the grave of Mrs. Laurence Oliphant (d. 1886). Near it are more old rock-tombs.

6.— CARMEL.

MOUNT CARMEL (*Jebel Mâr Eliâs*), the beauty of which has been extolled in the Bible (Isaiah xxxv. 2 and Song of Solomon vii. 5), stretches from Haifâ towards the S.E. for about 12 m. and reaches its highest point (1810 ft.) to the S. of Esfiya.

On the S. it is separated by the *Wâdi-el-Milh* from the mountains of Samaria. The mountain consists of limestone with an admixture of hornblend, or, near el-Muhraka, of basalt. Its rich vegetation includes oaks, wild almond and pear trees, and pines. Thanks to the heavy dew, Mt. Carmel remains green throughout the year, a very unusual phenomenon in Palestine. Its fauna includes gazelles, partridges, a few roe-deer, and an occasional wild-cat (nimr). Carmel has been regarded as the "Mount of God" from the earliest period, and the miracle of Elijah (1 Kings xviii.) has invested it with special sanctity for both Jews and Christians.

According to the Bible story, King Ahab of Israel had, under the influence of his wife Jezebel, introduced the cult of Ba'al, and had in consequence been punished by Jehovah by three years of famine. The prophet Elijah then appeared before him and invited the priests of Ba'al to a test on Mt. Carmel. While these priests invoked their gods in vain, the burnt-offering of Elijah was licked up by fire descending from heaven. The people thereupon recognized the might of Jehovah, and at the command of Elijah slew the priests of Ba'al. Tacitus mentions an altar to the God of Carmel which stood here without temple or image, and Vespasian caused the oracle of this God to be consulted. At an early period, many Christian hermits occupied the natural caverns which abound on the mountain, especially on its W. side; some of these still contain Greek inscriptions. About 1156 arose the Order of the Carmelites, which was confirmed by Pope Honorius III., in 1224 and spread to Europe after 1238. The district known as Whitefriars is named from their house in London. In 1252 the monastery was visited by St. Louis. In 1635 the church was converted into a mosque. Afterwards, however, the monks regained their footing on the mountain. In 1775 the church and monastery were



NESTLE'S MILK

HAS ALWAYS PROVED TO BE
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plundered. When Napoleon besieged Acre in 1799 the monastery was used by the French as a hospital, but on their retreat the inmates were murdered by the Turks. The monastery was destroyed by Abdallah Pasha, of Acre, but was rebuilt in 1828.

Most travellers content themselves with a visit to the N.W. summit of the ridge, which is surrounded on three sides by the sea. The magnificent view includes the sea, the encircling mountains, and the coast, extending on the N. to the lighthouse of Tyre and on the S. to Casarea. Acre is visible on the N. side of the bay. The mountains, the most prominent of which is Mt. Hermon, extend on the E. to Mt. Lebanon; in the extreme E. are the heights to the E. of the Jordan; in the foreground is Haifâ.

A road ascends the mountain from the German colony. On the ridge (1/2 hr.) the road divides. The branch to the left leads to (20 min.) the large German concession, on which stands the *Elias-Ruhe*, belonging to the German Catholic Hospice, the *Carmelheim Sanatorium* (both open in summer only), a *Mission Hospice*, with a fine view of the bay of Haifâ, a *Boarding House*, and a few houses. The right branch leads to the monastery (3/4 hr. from Haifâ), which may also be reached by a somewhat shorter bridle-path. A second but much longer road leads to the promontory.

The Monastery of Elijah, (558 ft. above the sea), is a large and airy building, occupied by 18 to 20 friars, and containing numerous rooms for the accommodation of pilgrims. It is shown to visitors by a servant (fee 6 pi.). The church, with its conspicuous dome, is built in the Italian style. The wall at the back is covered with fine slabs of porcelain. On a side-altar is an old wood-carving, representing Elijah. Below the high-altar is a grotto in which Elijah is said to have dwelt. The spot is revered by the Moslems also. The terrace of the monastery commands a delightful view. To the N. of the monastery stands the monument to the French soldiers, and close by is a building used for native pilgrims; higher up is a lighthouse, which is visible at a great distance.—An aromatic Carmelite spirit (*Eau de Melisse*) and a good liqueur are distilled by the Friars and offered for sale.

Leaving the monastery-court, we turn to the left and skirt the wall round the monastery. The footpath on the right descends in 5 min. to a chapel in memory of St. Simon Stock, an Englishman, who in the 13th cent. became General of the Carmelite Order. Descending hence, and keeping to the right, we reach a Moslem cemetery. Passing through the

house, which is usually open, we come to the door of the so-called *School of the Prophets*, a large cavern, partly artificial. The Holy Family is said to have reposed here in returning from Egypt. Fee to the Moslem keeper, 2 pi., parties more.

Numerous petrifications and melon-shaped clusters of crystals are found on Mt. Carmel, near *Ain Siya'h*, about 1 1/2 m. to the S. of the monastery.

The fatiguing but interesting excursion to the top of Mt. Carmel takes one day (guide necessary). The good road leads from the sanatorium along the ridge of Mt. Carmel to the S.E.—We pass the ruins of *Rushmiya* and in 1 hr. reach a beautiful group of trees (*Shajarât el-Arba'in*; The trees of the Forty, i.e. martyrs), along a sacred grove, besides the ruins of *Khirbet el-Khrcibi*. After 35 min. the road divides: the branch to the right leads to Dâliyeh. We take the road to the left and reach (3/4 hr.) the Druse village of *Esfiya*. Proceeding to the S.W. we reach (2 hrs.) *El-Muhraka*, "the place of burning", the S.E. point of Mt. Carmel (1687 ft.).—On the summit is a chapel, with rooms where the night may be spent (previous application to the prior of the Mt. Carmel Monastery necessary; bedding must be brought; pens. includ. wine 8-10 frs.)—A small monastery near the chapel is inhabited by a few monks with their pupils. A little lower, towards the E., hidden in the wood, are ruins, possibly the ruins of an old castle. This spot is said to have been the scene of the slaughter of the priests of Ba'al. The *View* from the platform of the chapel is very fine, especially to the E. and N. We took over the plain of Jezreel with the brook Kishon; just below us is the *Tell el-Kassis*, CAYMONT of the Crusaders, (steep descent 1 hr.), behind it the mountains of GALILEE, Hermon, the region E. of Jordan, and the chalk cliffs of *Râs en-Nâ'ûra* rising from the sea; to the S.W. we see *Iksim*, *Zammârin*, and the sea near Cæsarea.

The return-route may be chosen viâ the Druse village of *Dâliyet el-Karmâl* (1 hr. W.N.W.). In the prettily situated village is a villa which belonged to Laurence Oliphant (d. 1888). There is a pretty view of the sea to the W. and of the ruins of 'Athlit. Hence to Haifâ in 4-4 1/2 hrs., along the ridge of Mt. Carmel, or viâ *El-Jôz*.

Another route is to ride from *Daliyeh* to (4-4 1/2 hrs.) the Jewish colony of *Zammarin*, spend the night there, and return the next day by *Mammas*, *Tantûra*, and 'Athlit to *Haifa* (3 hrs.)

EXCURSION TO ACRE ('AKKA).

By water across the bay, 1-1 1/2 hr., according to the wind
By land 2 1/2 hrs. to ride, or 1 1/2 to drive. Railway from Haifa.

The road (good views) runs along the sea-coast, crosses (1 2 hr.) a bridge at the mouth of the *Kishon*, which is here about 100 ft. wide, and traverses the great plain of Acre. The beach is strewn with beautiful shells, and among them are still found the *murex brandaris* and *murex trunculus*, the spiny shells of the fish from which the Phœnicians in ancient times obtained the far-famed Tyrian purple. The place where these fish most abounded was the river *Belus*, now *Nahr Na'mein*, which we reach in 2 hrs. more. Pliny informs us that glass was made from the fine sand of this river. According to Josephus, a large monument of Memnon stood here. Beyond the river, on the right, rises to *Tell-el-Fud'hâr*, on which Napoleon planted his batteries in 1799. On the harbour are the ruins of a tower of the Crusaders. In 1/4 hr. we reach the public garden and in 5 min. more the Gate of Acre. The railway station is situated just outside the gate.

There is a local prophecy to the effect that when the waters of the River Belus reach the east gate of Acre the English will take the town. This possibly arose from the fact that Belus changes his course every year. In 1910 the river had approached so close to the gate that, in view of the prophecy, the Turkish authorities became anxious. Numbers of sheep were publicly sacrificed on the spit of land between the river and the gate, and that winter Belus moved himself away from the walls.

7.— ACRE.

ACRE ('Akka).—The Franciscan Monastery (Deir Latin) affords unpretending accommodation; introduction from Haifa desirable. The terrace commands a fine view.—Cafes.—In the *Public Garden*, a popular resort on the road to Haifa, and at the harbour. — Hospital of the *English Mission*.

HISTORY.—Accho was one of the cities allotted to the tribe of Asher, from which the Canaanite or Phœnician inhabitants were never expelled (Judges i. 31). It is not mentioned again in the Old Testament, but we learn from the Talmud that the city itself was regarded by the Jews as excluded from the boundaries of the Holy Land, the border running along the outer wall. To the present day the Jews hold the same opinion; and no Jew, if he could help it,

would die in Acre. The cemetery on the E. outskirts of the town is, however, considered as within the confines of the Holy Land. When Shalmaneser besieged Tyre, Acre belonged to the Tyrians (Jos. Ant. ix. 14, 2). Its name became changed by the Greeks to Ptolemais, evidently after one of the Ptolemies. St. Paul stayed a day at Ptolemais on his way to Jerusalem (Acts xxi. 7). This is the only mention that we have of the place in the New Testament.

The town has always been strategically important as commanding the seaward end of the great plain which reaches right across Palestine and down into the Jordan Valley. Amongst the many sieges which Acre has sustained, the following are the most renowned: (1) Simon Maccabaeus endeavoured to take it, but in vain; (2) the same result followed its siege by Alexander Jannaeus; (3) Cleopatra took it shortly afterwards; (4) Tigranes, King of Armenia, captured it during his rapid descent upon Syria; (5) Baldwin I. was forced to retire after besieging it in 1099; (6) the same monarch, assisted by a Genoese fleet, succeeded in taking it in 1104; (7) it fell to Saladin in 1187, after the fatal battle of Hattin; (8) in 1191 the Crusaders recaptured it, after a two years' siege, during which they lost no fewer than 60,000 men; (9) exactly a century later, in 1291, the fall of Acre, after a month's bloody and desperate struggle, sealed for ever the doom of the Crusades; (10) in 1799 Napoleon Bonaparte laid siege to the city, but was forced by Sir Sidney Smith to abandon it; (11) Ibrahim Pasha took it in 1831; and (12) lastly, in 1840, it was bombarded by the united fleets of England, Turkey, and Austria, and, after a terrible cannonade of two hours, the magazine was blown up and the town reduced to ruins.

Acre was captured by the Crusaders under King Baldwin I. on 26th May, 1104. The Genoese Fleet, which co-operated by sea, gave valuable assistance, but when the Emir surrendered the Genoese were not informed and mistook the exodus of the garrison and population, according to the terms of the capitulation, as a sortie. Their attack caused nearly 4000 casualties before the necessary explanations were forthcoming. Acre became a favourite seat of the Court and was the commercial and fashionable capital of the Kingdom of Jerusalem, as none of the light-hearted Latins cared to live in the distant mountain city, where ecclesiastics were unusually numerous, while facilities for sport or even riding were few.

After the battle of Hattin Acre surrendered, as being without means of defence—the whole feudal levy as well as the regular garrison having been lost in the battle. Saladin occupied the city on July 10, 1187. On the morning of July 11, a Christian ship, bearing Conrad Marquis of Montferrat and some other Crusaders, was about to put into the harbour, but the master became suspicious owing to the fact that no church-bells were ringing. So he stood off, and ran for Tyre, where Conrad landed and, after distinguishing himself greatly in the defence of that city, lived to become King of Jerusalem.

In course of time, however, the Crusaders received reinforcements from the west and once more assumed the offensive. King Guy moved down to Acre and began to besiege it on August 28, 1189, with an army of 9,000 and a navy of 50 galleys furnished by the public of Pisa. The siege dragged very slowly because Saladin brought up troops and besieged the besiegers. A diversion was made by the arrival of an English Fleet in September, 1190, but the state of the Latin army had become very bad by October, 1190, when the Archbishop of Canterbury, in command of another English Fleet, arrived and fought a successful naval action just outside the harbour. His Grace on landing found it necessary to express himself very plainly on the

subject of the moral shortcomings of his co-religionists through the medium of a camp sermon. He subsequently distinguished himself, in a military capacity, by leading a successful sortie against the Saracens.

The chroniclers describe how perpetual skirmishing went on between the armies, and the soldiers on both sides became so accustomed to these little affairs that they would sometimes break off in the middle of an encounter and fall to talking. When they were tired of skirmishing, they diverted themselves with pitting boys of each side against each other, that they too might share in the fun, and the lads had a furious tussle whilst their elders formed the ring in a strictly sportsmanlike manner.

In connexion with the chivalry and kindness frequently shewn by the famous Sultan Saladin in this campaign, there is the touching story of the woman who came from the Crusaders' camp at Acre seeking her baby, who had been carried off by the Saracen soldiery. The pickets let her pass and led her to the Sultan, to whom she had appealed,—“for he is very merciful,” they said. Saladin was touched by her anguish; the tears stood in his eyes; and he had the camp searched till the little girl was safely restored to her mother, and both were led back to the enemy's lines.

Even in those days the profiteer was a pest and we learn that “corn was selling for a hundred pieces of gold the sack, and a single egg cost six deniers. The greedy merchants kept up the prices, and the camp was starving. Blood horses were slaughtered for food, nor did the hungry people despise even the entrails of animals that died from age or disease. They ate grass like cattle, fought over the bakers' ovens, gnawed the bare bones abandoned by the dogs. Even nobles were reduced to stealing, and a pitiful story is told of how two friends, having come to their last coin, spent it on the purchase of thirteen beans, and then, finding one bean bad, went a long way back to the seller to insist on his replacing it with a good one. A few even sought relief by going over to Islam. The prelates and some of the better nobles made contributions for the poor, but it was little they could do. This state of wretchedness, aggravated by the sickness and aque bred by perpetual rains, lasted until Lent, 1191, when at last the sea became navigable to the timid seamen of those days, and a cornship saved the camp from starvation.”

The arrival of the King of France added considerable reinforcements to the Crusaders, but it was not until the June 8, 1191, when King Richard arrived, that the siege became a really vigorous operation.

“On one side, the petraria of the Duke of Burgundy plied: on the other, that of the Templars did severe execution; while that of the Hospitalers never ceased to cast terror amongst the Turks. Besides these, there was one petraria, erected at the common expense, which they were in the habit of calling the ‘petraria of God.’ Near it, there constantly preached a priest, a man of great probity, who collected money to restore it at their joint expense, and to hire persons to bring stones for casting. By means of this engine, a part of the wall of the tower Maledictum was at length shaken down, for about two poles' length. The Count of Flanders had a very choice petraria of large size, which, after his death, King Richard possessed besides a smaller one, equally good. In addition to these two, King Richard had constructed two others of choice workmanship and material, which would strike a place at an incalculable distance. He had also built one put together very compactly, which the people called “Brefred,” with steps to mount it, fitting most tightly to it; covered with raw hides and ropes, and having layers of most solid wood, not to be destroyed by any blows, nor open to injury from the pouring thereon of Greek fire, or any other material. He also prepared two manorgons, one of which was of such violence and rapidity, that what it hurled reached the inner rows of the city market-place. These

engines were plied day and night, and it is well known that a stone sent from one of them killed twelve men with its blow; the stone was afterwards carried to Saladin for inspection; and King Richard had brought it from Messina, which city he had taken. Such stones and flinty pieces of rock, of the smoothest kind, nothing could withstand; but they either shattered in pieces the object they struck, or ground it to powder. The King was confined to his bed by a severe attack of fever, which discouraged him; for he saw the Turks constantly challenging our men, and pressing on them importunately, and he was prevented by sickness from meeting them, and he was more tormented by the importunate attack of the Turks than by the severity of the fever that scorched him."

The chronicler goes on to relate how: "King Richard was not yet fully recovered from his sickness; nevertheless, anxious for action, and strenuously intent upon taking the city, he made arrangements that his men should assault the city, in the hope that under Divine Providence he should succeed. For this purpose, he caused to be made a hurdle, commonly called a *circleia*, put together firmly with a complication of interweaving, and made with the most subtle workmanship. This the King intended to be used for crossing over the trench outside the city. Under it he placed his most experienced arbalesters, and he caused himself to be carried thither on a silken bed, to honour the Saracens with his presence, and animate his men to fight; and from it, by using his arbalest, in which he was skilled, he slew many with darts and arrows. One of the Turks, vaunting in the armour of Alberic Clements, which he had put on, was shewing himself, to the annoyance of our men, on the highest part of the wall, in a boastful manner; but King Richard inflicted on him a deadly wound, piercing him through the heart with a cast of his arbalest. His sappers also carried a mine under the tower, at which a petraria was directed; and having made a breach, they filled it with logs of wood, and set them on fire; when, by the addition of frequent blows from petraria, the tower fell suddenly to the ground with a crash.

Finally the energy of the garrison was undermined by famine and Saladin was unable to break up the Latin leaguer. His Mamluks asked leave, by pigeon and by swimmer, to make the best terms they could failing relief by a certain hour. Saladin refused permission, but on 12 July 1191 he learned that the city had capitulated on these terms: (1) Acre to be surrendered with all its contents, ships, stores, and material of war; (2) 200,000 pieces of gold to be paid to the Franks; (3) 1500 prisoners, together with 100 prisoners of rank, to be delivered up; (4) the True Cross to be restored to them; (5) 4000 gold pieces to be paid to the Marquess of Montferrat. On these conditions, the garrison and inhabitants were to go free and without molestation, taking with them their families, and such private possessions as they could carry. Unfortunately, owing to a delay in execution of these terms on the part of Saladin, the Latins took the opportunity to disregard the stipulation about the freedom of the garrison.

The valour displayed by the enemy appears to have won the hearty respect of the Crusaders, and the following comments are extracted from contemporary chronicles:—

"What can we say of this race of unbelievers who thus defended their city?"

"They must be admired for their valour in war, and were the honour of their whole nation; and had they been of the right faith, they would not have had their superiors as men throughout the world."

"For there never was seen any thing like that race of Turks for efficiency in war."

"Never were there braver warriors of any creed on earth; and the memory of their actions excites at once our respect and astonishment."

Acre thus again became the capital of the partially restored Kingdom of Jerusalem and for another century grew wealthy and more worldly as one of the great trading centres of the Mediterranean. Those who see it in its present reduced condition can hardly picture its erstwhile splendour, or its naval, military, and commercial importance during the greater part of the thirteenth century when it was, after Constantinople, the great meeting place for the trade of east and west. In it were to be seen the palaces of the kings of Jerusalem, and of the princes of Galilee and Antioch, with houses of the lieutenants of the kings of France and Cyprus, of the great barons of Cæsarea, Tripolis, and Jaffa, of the seigneurs of Beirût, Tyre, and Sidon. Even its churches were fortified. The men of Naples and Cyprus, of France and England, the Italian traders, and even the Tartars, had their streets and quarters in the city. The Guelph and Ghibeline factions quarrelled often within its walls, and bloody fights took place at times between Venetians and Genoese. It was the home of the Legate, and the last abode of the three great Military Orders and of the Knights of St. Thomas of Canterbury.

It was divided into seventeen quarters, each subject to a separate jurisdiction. "It had many sovereigns, but no government. The Kings of Jerusalem and Cyprus; of the house of Lusignan; the Princes of Antioch; the Counts of Tripolis and Sidon; the great Masters of the Hospital, the Temple, and the Teutonic Orders; the Republics of Venice, Genoa, and Pisa; the Pope's legate, the Kings of France and England—assumed an independent command; seventeen tribunals exercised the power of life and death" (Gibbon). Such a state of affairs inevitably led to frequent dissensions and much bloodshed, and may be considered as one of the principal elements which led to the final collapse of Christian dominion in Palestine.

The twelfth century city was nearly square—about three-quarters of a mile across—but a great suburb of triangular shape had now grown up on the north, and was known as Mont Musard. A wall divided this suburb from the older town, being the old north wall of the city; and on this was the castle towards the centre. On the land side there was a double wall to both town and suburb. The little harbour, with its two moles on the south, was closed by a chain from the "Tower of Flies," which stood on a rock on the west side of the harbour. The Hospice of the Knights of St. John was in the north-west part of the old town; and to the south of this was the Church of St. Michael. The Templars' house was at the end of the promontory, close to the sea, in the south-west angle of the city. The Hospice of the Teutonic Knights was north of the harbour, near the eastern inner wall, and the Patriarchate stood between this and the port. The brethren of St. Lazarus had a property between the two Hospices of St. John and of the Teutonic Order; and the north-east quarter near the Castle was called St. Romain. The Church of St. Andrew was west of the port, and east of the Temple; traces of its buildings might still be seen in the eighteenth century, but hardly anything is now left of the Latin buildings that once adorned the town, which in size was about equal to Jerusalem. Other churches were named from St. Stephen, St. Martin, St. Peter of the Pisans, St. Bartholomew, St. Laurence, St. George (of the Teutonic Order), St. Anne, St. Samuel, Our Lady of Tyre, Our Lady of the Knights, Our Lady of Provence, Our Lady Latin, St. Sepulchre, and the Holy Spirit. The Church of St. John to its north has become the Serai. The quarter of the Venetians lay along the harbour, and adjoined that of the Pisans, which extended along the south-west part of the town towards the Temple. The Genoese were established next, on the west sea face. In Mont Musard there were many streets and houses and churches. The Butchery of the Templars was in this suburb, or northern quarter, and a lodge of the Hospital and another of St. Lazarus. The churches of St. Thomas à Becket, St. Cath-

rine, of the Trinity, the Magdalen, St. Giles, St. Antony, and St. Denys, were in Mont Musard; and the Franciscans lived near its eastern wall.

The famous tower Maledictum was at the salient of the outer wall, where that which surrounded Mont Musard joined the old fortification. The English tower, or king's new tower, was on the north face of the salient, west of the Maledictum, and on the east face were three other towers, of the Patriarch, the Bridge, the St. Nicholas. The inner wall on the east had the Bloody Tower at its north-east corner, and south of this Pilgrim's Tower and the German Tower. The quarter within—including the Patriarchate—was called S. Cross. The old north wall of the city had two towers east of the castle; and west of the same were four, namely, that at the Gate of Notre Dame, and going west those at the gate of the Hospital, the new gate, and St. Michael's gate. The outer wall of Mont Musard had also six towers; that at the sea-end, in the extreme north-west angle of the city, being the Devil's Tower. This rampart was divided into two custodies: that of the Templars to the north, and of the Hospitallers to the south.

The following account of the final loss of Acre is drawn partly from Mr. W. B. Stevenson's "The Crusaders in the East" (Cambridge University Press), and partly from contemporary sources:—

The army which assembled under the Sultan El-malik el-ashraf Salah ed-din Khalil before Acre in the Spring of 1291 was chiefly formidable because of its artillery. Its siege engines numbered ninety-two, more than were known to have been employed at any previous siege. Probably the number of the troops was also exceptionally great. On the other hand, whilst Acre was splendidly fortified, its garrison was hardly adequate. Yet the total number of the defenders was reckoned at from fourteen thousand to eighteen thousand foot-soldiers and from seven hundred to nine hundred knights. The first detachment of the besiegers arrived about the end of March, the siege engines came on the 7th of April and they were put into position on the 11th of the same month. During the next three weeks no important events occurred. As yet the city was invested rather than actively besieged. The crisis of the siege commenced on the 4th May. On that day King Henry arrived from Cyprus with some 200 knights and 500 foot soldiers, to the great joy of the inhabitants. On the same day and for nine or ten successive days thereafter the town was bombarded so continuously and fiercely and the results were so grave, that the defenders began to lose heart. The sappers and miners plied their work under the shelter of the bombardment and at several points the walls and the towers became a mass of ruins. Those who could send their wealth and their wives and children to Cyprus did so. Such knights and soldiers as were not legally bound to remain deserted the city in large numbers. But the garrison still numbered 12,000 men, and of these 800 were knights. After ten days' bombardment, during which many of the garrison deserted, preparations were made to storm the town. The first assault, on the 15th, was repulsed. On the afternoon of the 15th the tower of King Edward, which had been undermined, collapsed and formed a practicable breach. On the 16th May, the Sultan ordered a great attack in which 30,000 men are said to have participated. These were led by a picked body composed of renegades, Dervishes, and Ghazis, whose fury was beyond all bounds. Against this the Crusaders were able to muster only 7,000 men. The attack was developed to the sound of 600 kettle-drums and under cover of a terrific hailstorm. The breach was forced and the enemy swarmed into the city, but Fra Matthew de Clermont, Marshal of the Hospitallers, recaptured the breach and held it against any further inrush of the enemy, and those who had penetrated into the town were destroyed. During the night a fresh wall was built

behind the breach, but on the 18th May an attack at dawn swept the Crusaders from all their outworks. Under cover of the devoted defence of the Templars, Hospitallers, the English Knights of St. Thomas, the German Knights of St. Mary, and the Pisan contingent, the King of Cyprus and many of the surviving great men of the kingdom, together with some of their troops were able to withdraw, and by this time the garrison was reduced to about 1,000 fighting men. Fra William de Beaujeu, Grand Master of the Templars, and Fra John de Villiers, Grand Master of the Hospitallers, with a handful of their knights, were the heart and soul of the resistance of the Military Orders, but the Templar was killed and the Grand Master of the Hospitallers was so seriously wounded that he was unable to prevent himself from being taken on board ship. The Patriarch Nicholas, vainly protesting against being compelled to desert, his flock in their hour of need, was carried off in a boat but succeeded in jumping overboard in hopes of swimming back to his duty. The heroic prelate was, perhaps fortunately for himself, drowned before he could reach the shore where some 60,000 civilian inhabitants vainly sought means of escape from the life of slavery which was the fate of those who survived the sack. The enemy swarmed over the whole town sacking and burning, while Fra Peter de Sevry, the Marshal of the Templars, withdrew with the last of his knights into the great castle of his Order and there held out for another ten days, until his castle collapsed under the attack of the Egyptian artillery, and buried its defenders and its assailants in a common ruin. It is said that only seven knights of all those belonging to the four Military Orders, who had served in the siege of Acre, survived it, and of these, one, a wounded Templar, was subsequently released by the Sultan of Egypt as a token of admiration for the courage displayed by him and the brethren of his Order.

Towards the close of the eighteenth century Acre was ruled over by a Turkish pasha who, from the cruel barbarities of which he was guilty, became known as *Jezzar*, "the Butcher." Many stories are told of his inhuman atrocities, the chief of which was the wholesale murder of his harem of fifteen wives. His banker, a Jew of Damascus, was a remarkably handsome man. One day, Jezzar, having complimented him on his beauty, playfully caused one of his eyes to be put out, in order to disfigure his appearance. Some time afterwards, observing that the banker had so arranged his turban as to conceal the loss of his eye, Jezzar whipped out his dagger and cut off the poor man's nose. After suffering several more insolent outrages of this nature, the unfortunate banker finally lost his head.

Apart from the diabolical cruelty of his disposition, Jezzar Pasha was a vigorous and energetic governor, and under his rule the Pashalik of Acre extended from Baalbek to Jerusalem.

Jezzar Pasha died in 1804, and the country was now more peacefully governed by his son Soliman. In 1832 Ibrahim Pasha destroyed Acre but soon, as on former occasions, it sprang up anew.—On 3 November, 1840, the town was bombarded by vessels of the united British and Austrian fleets under Sir Robert Stopford. The town, having thus so often been destroyed, has almost no antiquities.

Acre, a seaport with 12,000 inhab. (over 3,000 Christians and Jews), is situated on a small promontory, at the S.E. end of which remains of a mole are still seen under water. The only gate is on the E. side. The ramparts date in part from the times of the Crusaders. The bazaar-market still

presents a lively scene, but most of the wholesale trade has migrated to Haifâ. The harbour is now much choked with sand. The English Church Missionary Society has a station here. The town also contains numerous higher and elementary Moslem Schools, and elementary Schools of the Latins, the United and Orthodox Greeks, and the Jews.—The spacious *mosque*, in the N. part of the town, was built by Jezzâr Pasha with ancient materials; the columns are from Cæsarea.

The interior decoration is tasteless, but the fine court, in which Jezzâr himself is buried, is worth a visit. By the N. entrance is an elegant fountain.—The old Dominican Monastery has an interesting arcaded court.—The present military hospital is said once to have been the residence of the Knights of St. John.—Opposite the lighthouse are several interesting old vaults with apsidal recesses. The Church of the United Greeks retains traces of an ancient apse.—On the N.E. side of the town is a fine aqueduct constructed by Jezzâr Pasha.

Acre is the chief seat of *Babis* or *Bahais*, a sect of Persian origin, founded in 1844 by Mirza 'Ali Mohammed. Its present leader, Sheikh 'Abbas, who is known under the name of '*Abu el-Baha*', is an exile from Persia, and lived in Acre under the supervision of the Turkish Police until released by the granting of the Constitution (1908). The doctrines of the sect form a combination of the practical humanitarianism of the West with a devotional mysticism of a very high order.

From Acre to Safed, two days. The road, which is practicable for carriages in summer, leads via *El-Berweh*, *Mejd el-Kerâm*, *Er-Rameh*, and *Meirôn*.

8.— FROM HAIFA TO JAFFA

VIA 'ATHLIT AND RAS EL AIN

This is a fatiguing trip, taking 1 1/2—2 days (ca. 20 hrs.) by carriage and 2-3 days on horse-back. The times here given refer to riders. '*Athlit* (3 hrs.); *Tantâra*, 1 3/4 hr.; *Zammarîn*, 1 3/4 hr.; *Cæsarea*, 2 1/4 hrs.; *El-Khudeira*, 1 hr.; *Jaffa* 9 hr.—Accommodation for the night may be found at *Zammarîn* and (at need) in *Kalansaweh*. It is advisable for riders to take a *kha'yal* as escort.

Starting from the German Colony, the road leads to the W. through the fields. To the right are the Convent of the Sœurs Carmélites, churchyards, and the German wind-mill. After 1/2 hr. we skirt the base of Mt. Carmel. After 1/4 hr. we reach *Tell es-Semek* (a hill with ruins); on our left is the road to the convent and a few minutes farther on a footpath to the "spring of Elijah." 20 min. German Templar

Colony of *Neuhardthof*, founded in 1898-99, and the ruins of *Kafr es-Samir*, at the foot of Mt. Carmel, both to the left. 40 min. *El-Tirch*, a large village on our left (1 1/4 m. distant), and on our right *Bir el-Keniseh*, a kind of khân, so named from the ruins close by. 35 min. *Bir el-Bedâwiyeh*, on the right. After 25 min. we reach the ruins of *Dustrei* (détroit), a mediæval fort, belonging to the outer wall of Athlit. The fort commands the pass (Petra Incisa? "The hewn-out rock") which leads through the rocks here. Traversing this pass, we reach (1/4 hr.) 'Athlit.

'ATHLIT, celebrated in the period of the Crusaders under the name of *Castellum Peregrinorum* (Chateau Pèlerin) or *Castle of the Pilgrims*, and also known as *Petra Incisa* at the beginning of the 13th cent., was strongly fortified by the Templars in 1218. It fell on August 14, 1291, being the very last possession of the Crusaders in Palestine, and was destroyed by Sultan Melik el-Ashraf. It is now a Jewish colony, founded in 1897 and belonging to Baron E. Rothschild, of Paris (500 inhab.).

'Athlit occupied a very strong position on a rocky mountain-spur between two bays. The outer wall had two towers and three gates to the E., and one gate to the S.; the moat could be filled from the sea. The inner wall had only one gate (on the E.), which was protected by bastions. In front of the gate was a moat, and then a wall with an outer moat. The principal ruins are on the N.E., where the remains of the tower *El-Karniseh*, built of beautiful drafted blocks, and also large vaults are to be seen. Many of the stones used for the buildings, especially those of the Crusaders' decagonal church, have been transported to Acre.

Proceeding along the road from 'Athlit and passing by the ruins of the S. tower of the outer wall, we reach (25 min.) the village of *Jeba'* (left); after 1/2 hr. we pass *Sarafand* on our left; after 12 minutes we see *Kafr Lam* on our left, with the ruins of a Crusaders' fort, and farther up, on the hill, *'Ain Ghazâl*; we then pass the ruins of *Haidara* and reach (40 min.):—

TANTURA, the ancient *Dôr*, (Josh. xvii. 11; Judges i. 27) and the seat of one of Solomon's officers, now a village of 200 inhab.

In the 14th century B.C. Dor was in the possession of a tribe of Cretan-Ægean origin called the Tjakari. These people, who were probably kinsfolk of the Philistines, were famous pirates and maintained themselves by this means as an independent state for some centuries. In the 5th year of Rameses XI. of Egypt they were still pirates, but

their Prince, Badiel, had a semitic name, possibly the result of inter-marriage with the native population by whom they were soon afterwards absorbed. Classical authors mention *Dora* as a Phœnician colony. Here, on the rock coast, the murex, or purple shell-fish, was captured, and was apparently the source of the prosperity of the place. In the inscription of Eshmunazar the epithet "mighty" is applied to the town. During the wars of the Diadochi Dôr was destroyed. The Roman general, Gabinius, rescored the town and harbour. In the time of St. Jerome, the ruins of this once "very great city" were still an object of admiration.

Opposite the little town are several small islands, and between it and the hills to the E. lies a swamp. To the N. rises a rocky eminence bearing the ruins of a high tower, *El-Burj* or *Khîrbet Tantûra*; it formed part of a fort built by the Crusaders. On the S. side of the rock are several caverns. To the N. of the tower is the port of the ancient town; remains of the harbour buildings (a large structure with columns) are still visible on the shore below. Old tombs are also to be found. A road led from the ruins to *El-Hannâneh* (ancient cistern), where a few ancient columns are still standing. The road now bends towards the mountains. Passing *Fureidis*, we reach (1 3/4 hr.) *Zammârîn*. (Hôtel Grâf; Grand-Hôtel).

Zammârîn (Jewish: *Sikhron Ya'kôb*, "Memorial of Jacob") has 760 inhab. and is one of the most prosperous Jewish colonies in Palestine. It was founded in 1882 by Baron E. Rothschild. The colonists, most of whom have emigrated from Rumania, are engaged in agriculture and wine-growing and possess large wine cellars.

We descend hence to the S.E., passing numerous remains of columns, to (50 min.) *Mâmas* (*Miyamâs*), the *Crocodilopolis* of Strabo (a crocodile was killed here as late as 1902). On the right is a khân, which was once a fort, and adjoins a Roman Theatre. Remains of the aqueduct are also visible; it rang along here from the springs of *Sindâneh* (E.) to Cæsarea.—Farther on we cross the *Nahr ez-Zerkâ* ('The blue river'), the *Crocodile River* of Pliny. The climate of this marshy region resembles that of the Delta of the Nile.

After crossing the bridge the road divides: the branch to the right leads to Cæsarea: (see below); the other leads to the S., viâ (11 m.) *Kâkûn* (16 m.) *Kalansâweh*, (night quarters in the khân), with two Crusaders' castles, (20 1/2 m.) *El-Tîreh*, (24 m.) *Kafr Saba*, and (26 1/4 m.) 'Bir Adas, to the (30 m.) *New Bridge* over the *Nahr el-'Aujâ*, 1/4 hr. below *Râs el-'Ain*.

RAS EL AIN, the Antipatris of the New Testament and the Mirabel of the Crusaders. The Hasmonean King of Judæa, Alexander (Jonothan) Jannæus (105-78 B.C.), fortified the place against the Syrians under Antiochus xii. Dionysus and constructed lines, probably along the course of the Nahr el-Auja (then known as *Me-Jarkon*), to the sea. The lines, according to Josephus (*Antiquities* Bk. xiii ch. 15 s; 1) consisted of a wall, with wooden towers and intermediate redoubts, 150 furlongs in length. After the ceremonies connected with the completion of Cæsarea (B.C. 9) Herod the Great built a town at Ras el-Ain and named it Antipatris, in honour of his father Antipater, the son of Antipas.

At that time the place was famous for its forests, which have now, unfortunately, disappeared. On his way to Cæsarea to be brought before the procurator Felix, 'St. Paul was brought by night to Antipatris under escort' (*Acts* 23 31). Vespasian took the place in the Spring of 68 A.D. and remained there for two days on his way from Cæsarea to Lydda. A large Christian community is reported to have been massacred at Antipatris in the year 744 A.D., and there is reason to suppose that after this the place was abandoned—at any rate, its New Testament name fell into disuse and it is next heard of in 1064 A.D., when an empty castle existed on the site. In this Siegfried Archbishop of Mainz, together with the Bishops of Utrecht, Bamberg, and Ratisbon, and a numerous company of German pilgrims, took refuge when attacked by the local population while on their way to Jerusalem. They were rescued by the Governor of Ramleh. At the time of the formation of the Latin kingdom of Jerusalem, Ras el Ain appears as the fief of Manasses d'Hierges. He was a person of considerable note, being Lord High Constable of the kingdom, and sister's son to Baldwin II., King of Jerusalem, Manasses IV., sovereign Count of Rethel, and Gervaise, Archbishop of Rheims, the premier peer of France. Mejdol Yaba formed part of this barony, which passed by inheritance to the great family of Ibelin (*Yebna*), which held the lordship of Ramleh and afterwards became possessed of Naples (Nabulus), Arsuf, Jaffa, and Baruth (Beirut). The outer walls of the castle which does not appear to be of crusading architecture, have been much damaged by the Turks and the place is a mere shell. It covers 280 feet north and south, and 260 feet east and west, having a tower at each corner, that to the south-west being an octagon. It is possible that traces of Crusading ma-

sonry may still be found in the south-west tower and in a small central building with a vaulted roof supported by crude but probably antique columns. The Crusading name of the barony Mirabel may still be traced at *el Mirr*, a little to the north-west. The Constable d'Hierges was besieged by King Baldwin III. in Mirabel during the brief civil war between that monarch and his mother in the year 1149 A.D. and in 1187 A.D. it fell into the hands of Saladin because Baldwin of Ibelin, its lord, had no men left wherewith to defend it, and was, moreover, fully occupied with his vain attempt to hold Jerusalem. It was one of the first of the castles to be dismantled by Saladin as the result of his defeat by King Richard at Arsuf in September 1191.

On the 4th January, 1192 A.D., King Richard, having heard that two of his knights had been captured by the Turks near Jaffa, started north from the headquarters at Betenoble (*Beit Nuba*) and chased the Turks as far as Mirabel. Being better mounted than his people, the King got well in advance and was alone when he came up with some 80 of the enemy. Without a moment's hesitation he charged the Turks single-handed and started killing them to such good purpose that the survivors fled away without waiting for the arrival of the rest of the English. On the 27th March in the same year some young Crusaders, under the command of Godfrey de Lusignan, Count of Jaffa, brother of the King of Jerusalem, made a successful raid on a small Turkish post established among the ruins of Mirabel, and, having killed 30, brought back 50 prisoners. The Count of Jaffa kept 25 of these but ransomed the remainder for 8,000 gold besants, that is to say, rather more than £300 per head in modern currency.

MEJDEL YABA, a large village in a commanding position, does not appear to have been identified with any Old Testament site. The house of the Sheikh is built against the wall of an old church, now used as a stable. A side door has as lintel a stone incised with a Greek inscription in memory of St. KERIKOS. There are other remains of the Crusading period when the village formed part of the Lordship of Mirabel (*Ras el-Ain*), which was a Barony of the Country of Jaffa, a fief generally held by the heir to the throne, or by a near kinsman of the King. After his defeat by King Richard at Arsuf on September 7th, 1191, Saladin withdrew to *Mejdel Yaba* and from here superintended the dismantling of the fortifications of Mirabel.

This point is 9 1/2 m. from *Jaffa*.

9.—CÆSAREA

The Digression to Cæsarea can be made by carriage only in dry weather. From the bridge over the Nahr ez-Zerkâ (see above), we reach the ruins in 1 1/2 hr. Bosnians have been settled here, since 1884 and can supply rough night quarters in case of need.

RUINS OF CÆSAREA (Kaisariyeh).—The history of the town begins with Herod the Great, who erected a magnificent sea-port on the site of *Strato's Tower*, and named it Cæsarea, in honour of Augustus (B.C. 13; Joseph. Bell. Jud. i. 21, 5-8; etc.). Cæsarea soon became the most important city in Palestine, and was appointed the residence of the Roman Procurators. Vespasian and Titus bestowed upon it the privileges of a Roman colony. Sts. Paul, Philip, and Peter visited the place, and St. Paul was a prisoner here for two years. About A.D. 200, Cæsarea became the residence of a bishop, who down to 451 was the Metropolitan of all the bishops of *Palaestina Prima*, including even the Bishop of Jerusalem. As early as the 3rd. cent. the city possessed a learned school at which Origen once taught, and where Eusebius (A.D. 340), afterwards bishop of Cæsarea, was educated. At a later period the town is said to have been besieged by the Moslems for seven years, and to have capitulated at last. In 1101, when it was besieged and taken by Baldwin I., it yielded a rich booty. Among other prizes was found a hexagonal vase of green crystal, supposed to have been used at the Last Supper. This vase plays an important part in mediæval poetry as the "holy grail". The town was twice rebuilt by the Crusaders, but it was destroyed by Beybars in 1265. A great part of the ruins was carried away in the time of Jezzaz Pasha, and the work of destruction is still going on.

The *Mediæval Town*, which occupied a part only of the area of the Roman town, was built in the form of a rectangle, measuring 600 yds. from N. to S. and 250 yds. from E. to W. The walls, which are scarped, are 8 1/2 ft. thick and are enclosed by a moat, lined with masonry, about 40 ft. wide. Bastions, 33-53 ft. wide and protecting 23-30 ft., occurred at intervals of 16 to 29 yds. along the wall; nine of them may still be counted along the E. side. The E. and N. walls had each a strong tower in the middle, and the E. and S. walls had each an entrance-gate; that in the S. wall is still in existence. The ruins, except the fragments of granite columns, are all of sandstone.—Within the wall on the S. side of the town are the remains of a large church of the Crusaders' period, the three apses of which are still recognisable.

A little to the N. of the church are the ruins of what has been supposed to be the temple erected by Herod in honour of Cæsar. Not far from the mole, which is almost entirely built of columns and encircles the harbour on the N., are the ruins of a smaller church.—On the S.W. side a

ridge of rock, bounding the harbour, runs out into the sea. This natural pier was enlarged by Herod, and on it stood his so-called Tower of Drusus. Blocks of granite are still seen under water. The foundations only of the temple of Cæsar are now extant, and their white stones confirm the statement of Josephus that the materials for it were brought from a great distance. The extremity of the reef was probably the site of the Tower of Strato. Adjacent are the remains of a mediæval castle, within which a government building has been erected.

The Roman Town covered an area of some 370 acres. To the S. of the town, 5 min. beyond the S. gate of the mediæval wall, is traceable a semi-circular building, probably a theatre, which could be filled with sea-water by means of canals and turned into a naumachia. In the S.E. corner of the town (a little to the N.E. of the theatre) are the remains of the vast amphitheatre of Herod (Hippodrome), with an obelisk and three 'metæ' of rose granite. It was formed of earth and accommodated 20,000 spectators. The town was supplied with water by two aqueducts. One of these comes from the Nahr ez-Zerkâ on the N., and a wall was built for the purpose of directing the waters of the marshy land into this channel. The other aqueduct comes from Mâmâs.

Drivers must return from Cæsarea to the carriage-road. Riders may proceed directly (to Jaffa 10 hrs.) by the road to the S. to (3/4 hr.) the *Nahr el-Meffîr* (or *Wadi el-Khudeira*); 10 min. *El-Khudeira* (night-quarters), the largest in area (about 11 square m.) of the Jewish colonies in Samaria (165 inhab.), founded in 1891; 1 1/4 hr. *Nahr Iskanderuneh* (*Abu Zabura*). After 10 min. the road bends inland, to the left; in 1 1/4 hr. we come to *Mukhalid*, and in 1 1/2 hr. more to *Nahr el-Falik* (with ruins of the same name), in the spring a swamp with papyrus-plants. In 1 1/2 hr. we reach the ruins of Arsuf. In 13 min. we reach the *Haram 'Ali ibn 'Aleim* (*Sidna 'Ali*), a Moslem pilgrim-resort with ruins and the remains of a harbour. Hence along the sea-coast to (1 hr. 20 min.) the ford of the *Nahr el-'Auja*, and to (2 hr.) *Jaffa*.

In spring, however, when the river is not fordable, it is better to ride into the country to *El-Jelil* (1/2 hr.) and thence in 1 1/4 hr., passing the Sheikh Mu'annis, to the *old Bridge*. From the bridge to *Jaffa* in 2 hrs.

ARSUF.—Mounts of sand and dust cover the greater part of the ruins, which are rapidly disappearing and belong to the Crusaders' period. On the E. are the remains of a postern, with projecting piers for a drawbridge; and on the S. there appears to have been another postern with a path leading down to a spring on the sea-shore. The keep stood directly above the N.W. corner of the town, and a battu wall, some 50 ft. high, supported it. A ditch surrounded it on three sides; and a ramp and drawbridge connected it with the outer enceinte. The Harbour was 300 fr. long and 120 fr. broad; and on the S. is a well-preserved jetty, at

the extremity of which is a narrow opening, not more than 30 ft. wide, between the jetty and a reef of rocks. Several ruined vaults and cisterns are to be found at various intervals.

Arsuf during the Middle Ages was always held to be Antipatris, but it appears to be really the site of Apollonia, called after Apollonius, son of Thraseas, who governed Coele-Syria for Seleucus Antipater. Josephus mentions it as an ancient Phœnician settlement. The Romans found here a very old ruined city, and they rebuilt it in B.C. 57.

Arsuf was a town of secondary importance when the Crusaders arrived in Palestine, but was able to repulse an attempt at capture made by Godfrey de Bouillon shortly after the fall of Jerusalem. After the accession of Baldwin I., however, the King realised that the capture of the coast towns was impossible without naval co-operation. In consequence of this he entered into the Treaty of Jaffa with the Genoese and secured their assistance at a price. The first fruits of this Treaty was the capture of Arsuf, on May 9, 1101. The inhabitants were allowed to migrate to Ascalon. It was then colonized with Europeans and organised as a direct fief of the Crown of Jerusalem and consisted of the coast from the Auja to the Nahr el Falik with a strip of the plain from 12 to 15 miles wide.

After the Battle of Hattin (July, 1187), in which Walter, Lord of Arsuf, was taken prisoner, the town fell before Saladin from lack of men to hold it against him. Four years later the Crusaders under King Richard moved south from the newly-recaptured Acre and were engaged just to the north of Arsuf by Saladin with his yellow-clad Household Troops and the flower of his army. The Crusaders' army moved slowly along the coast.

It marched with the standard on its truck, guarded by Normans, in the centre. The King led the van: the French brought up the rear: fleet of barges and smacks carried provisions along the coast; and wagons as well as pack animals were used. They halted two days at Haifa under Mount Carmel, watched by the Turks; and on the 27th August advanced to the little fort of District, ten miles from Haifa, being much impeded by the long grass and copses, and finding the country full of game. The vanguard was close to Kefr Lam—a small castle, then in ruins, five miles south of District, and, like it, within a mile of the shore. Each night when they camped a herald was appointed to cry aloud, "Help, help the Holy Sepulchre!" and the army took up the cry, and prayed with tears being "much refreshed" by the exercise. They suffered from the scorpions which infest these plains, and tried to drive them away by clashing shields, helmets, basins, and cauldrons.

Two days later, being supplied from the fleet, the main body marched to Merla, which seems to have been the *Tour des Salines—el Melah*—on the Crocodile River, eleven miles from District; and the king with the vanguard was three miles further south at Cæsarea. The Turks still harassed the march from the slopes of Carmel, but lost an important emir. Many stragglers from Acre joined in ships at Cæsarea. The next stage was the "Dead River," now called *Nahr el Mefiir*. "the gushing stream," only three miles from Cæsarea. It is a perennial brook crossed by an ancient bridge, with a sandy bar at its mouth, and marshes above. The banks are high and steep, and the country to the south wooded with oak.

After three days the advance continued, through rocky country with long grass and trees; and the Templars lost many of their horses by the Turkish arrows. The King of England himself was wounded by a dart, and only five miles of road were traversed to the "Salt River," now called *Nahr Iskanderûneh*—a sluggish marshy stream. Three days later the whole force, in battle array, marched through the oak glades to the

Nahr el Falik, or "River of the Cleft," which the Latins called *Roche-taille*. It is formed by a cutting through the low hills near the shore, which the Romans made to drain the papyrus marshes within. This was a ten-mile march, partly over sand dunes. The forces which arrived are reckoned at only one hundred thousand men, so that a great part of the army must have been left in garrison, besides the losses by sickness, wounds, and desertion on the way. It was now, on the 7th September, a time when the heat in the shore plains is at its height; and a distance of five miles still separated the camp from the town of Arsûf, on the shore to the south. The main battle of the campaign was fought along this stretch of road, which had the sand dunes and shore precipices on its west, and the oak forest of Arsûf on its east.

The spies brought word that a Saracen force of three hundred thousand men was approaching from the east. The army of Richard was now divided into five divisions, each of two companies—or brigades—of ten thousand men. The Templars led the van: the Bretons and men of Anjou—the king's subjects—followed: King Guy came next with the men of Poitou: the fourth division was Norman and English with the Royal Standard: the fifth was the rearguard of Knights Hospitallers. The whole army was closely mustered, stretching from near the shore to the forest; and a flanking party, under Henry of Champagne, marched on the east, with bowmen and cross-bowmen. The baggage and provisions were near the shore. At nine in the morning a body of ten thousand Turks appeared, on the left flank, charging with loud shouts, and showering darts and arrows. Some of them were Nubians, some Beduin from the eastern desert, with bow, quiver, and target. A support of Turks, well ordered under many banners, followed these lighter troops, and numbered some twenty thousand men. The Arab emirs, through clouds of dust, led the onset to the sound of clarions and trumpets; but the saddles were emptied by the steady fire of English bows. Suffering from the heat of their mail, and the arrows of the Moslems, the European force moved steadily on. All the forces of Saladin, from Damascus and Mosul, from Egypt and Syria, pressed them towards the sea.

The Knights Hospitallers now became impatient, as one by one they lost their horses in the rear, and they sent for reinforcements to the King. The signal for attack was to be given by six trumpets—two in rear, two in the centre, and two in the van; but Baldwin de Carreo, Marshal of the Hospital, with another brother, precipitated the crisis; and all the knights of the Order charged in troops, followed by the flanking force. The second and third divisions became engaged, and the dismounted Turkish bowmen were butchered by the foot-men. King Richard came to their aid and broke into the Turkish infantry.

"Oh, how different," says the monkish chronicler, "are the speculations of those who meditate amidst the columns of the cloister, from the fearful exercise of war!" Richard was conspicuous in the *mêlée*, hewing a wide path with his sword. Amid the blinding dust, the cries and groans and shouts of battle, were seen at times glimpses of fallen banners, slaughtered horses, and dying men. The ground was strewn with scimitars and long cane lances tufted with black ostrich feathers. Some Moslems fled to the west, and fell from the sandy cliffs into the sea. The English and Norman reserves followed slowly, inland, the scattered divisions which pursued the fugitive Saracens. A kinsman of Saladin led the last charge, with seven hundred of his chosen household troops, under a yellow banner; but King Richard on his bay Cyprion steed charged again so furiously that the victory was decided. The Christian force was double that defeated at Hattin, but that of the

Moslems was perhaps the largest yet encountered by the Latins since the battle of Antioch. King Guy thus lived to aid in a terrible defeat of his former conqueror; and at the battle of Arsûf that of Hattin was avenged by Richard Lion Heart.

In the evening Arsûf was reached, and a Turkish force sallying from the town, was defeated; and here the wearied troops camped in safety. Thirty-two Turkish chiefs were found on the field, splendidly armed and arrayed. Seven thousand dead, of lesser rank, were carried away by the Moslems; but the loss of the Christians was small.

The Moslem chronicles affect to regard the battle as a victory for Saladin, but that Prince realised that he had been defeated, as is evidenced by the fact that when he had fallen back on Mejdal Yaba, at the entrance into the hills, he gave orders for the destruction and abandonment of Ascalon (then one of the largest towns in Syria), Gaza, and Jaffa and of no less than three castles of the first class and eight towns with castles of the second class which he knew himself to be too weak to hold on account of his losses. Like many other Lordships, Arsuf came into the hands of the Ibelin family, and was by them sold to the Order of the Hospital on May 1, 1261, for 4,000 bezants, perhaps £24,000 in modern money, but the Egyptian Sultan, Beibars, attacked Arsuf, then a large and prosperous town, on March 21, 1265, and took it on the 26th April. The Castle, which had been greatly strengthened by St. Louis, King of France, in 1251, surrendered on the 29th April. Beibars, however, violated the terms of the capitulation and made the surviving Knights of St. John, 180 in number, prisoners although their free departure had been guaranteed. To judge from the names of the Egyptian commanders engaged in the siege, the Sultan must have considered the reduction of Arsuf as a first-class military operation. The Egyptian Army and several thousand prisoners were busy for a fortnight in destroying the castle, walls, and town, which has never been inhabited since.

M. Clermont-Ganneau, in a very interesting pamphlet, "Horus et St. Georges," has traced out in a most ingenious manner the relation between the old legend of Perseus and Andromeda and that of St. George and the Dragon, both of which have their home in the triangular district included between Ashdod, Lydda, and Arsûf. He there shows that Perseus is merely the Greek form of the Phœnician Reseph, and that Reseph, in his turn, was the Egyptian Horus, who was called by the Greeks Apollon. Here, then, we have a clue to the derivation of both the Greek and Arabic names of this place; for "Arsûf" is simply a philological transformation of "Reseph", whilst "Apollonia" is thus seen to come from

the Greek title of the Egyptian god corresponding to the same Phœnician "Reseph". It seems, therefore, highly probable that the worship of Reseph was originally cultivated especially here; and that this place, and not Jaffa, as is ordinarily supposed, must be selected as the legendary scene of the chaining of Andromeda to the rock and her rescue by Perseus (see P.E. Mem. ii. 138-140).

In the stones of which the ruins are composed it is possible to find ARSURINES, or pale blue and pale green stones, which when cut form pleasing ornaments for a brooch or pin.

10.— FROM HAIFA TO DERAÄ

100 m. The branch railway from Haifa to Deraa was constructed by the Turkish Government to connect the Hejaz Railway with the coast, and was opened on Oct. 15th, 1905. From Haifa to Samakh in 3 hrs. ; to Damascus in 10 hrs.

The railway skirts the N. edge of Mt. Carmel and runs to the S.E., parallel with the carriage-road, through the plain of the *Kishon*. On the right are *Beled esh-Sheikh*, *El-Yâjûr*, and *El-Jelemch*. The line to Acre diverges near Beled esh-Sheikh, 3 m. from Haifâ.—After 8 m. we cross the *Kishon*. The line follows the N. bank of the stream, and to the N. of the *Tell el-Kassîs* enters the plain of Jesreel, which it crosses in an almost straight (S.E.) direction. After passing the station of *Tell eh-Shammâ*, it reaches the W. foot of the *Nebi Dahî* at (22½ m.) *El-Fûleh*. It then descends to the *Nahr Jâlûd*, passing (31½ m.) *Shattâ*.

36½ m. *Beisân*. The railway station lies 1½ m. to the N.W. of the town, near the Khân of El Ahmar.—Beisân (430 ft. below the level of the Mediterranean), is the capital of a Mûdirich, contains 3,000 inhab., and lies in an expansion of the valley of the *Nahr-Jâlûd* which slopes down hence to the depression of the Ghôr, ca. 300 ft. below.

HISTORY. The Old Testament *Beth-Shean* or *Beth-Shan*, was much more extensive than the present village. During the reign of *Saûl* it still belonged to the Canaanites (Judges i. 27 et seq); (1 Sam. xxxi. 10), though it lay in the territory of Manasseh (Josh. xvii. 11). One of Solomon's officers resided at Beth-Shean, but it never became a Jewish town (2 Macc. xii. 30). In the Greek period the town was called *Scythopolis*, and belonged to the Decapolis. In the time of the Crusades it was known as *Bessan* and formed the capital of a Barony of the Kingdom of Jerusalem.

Numerous palms are said to have flourished in the environs, but in the 13th cent. the Arab geographer Yakût saw two only.

The most important ruins are the following : In the garden of the Serâi the remains of a *Church*, including numerous Corinthian capitals (now in the Serai), have been found. To the N.E., the foundation-walls of the mosque *Jami el-Arb'in Ghazâwi*, finished in 1403-4. It was formerly a Church; the apse is still distinctly traceable at the E. end.—To the W. of the village is the dilapidated *Hippodrome*, 300 ft. long and 174 ft. wide.—About 325 yds. to the N. of this, in the valley, lies the great *Amphitheatre (El-'Akûd)*, 180 ft. in diameter. The passages and outlets of the interior are still preserved; the tiers of seats have disappeared. The remarkable recesses probably served to improve the acoustics. The theatre was also equipped for naumachiæ, the water coming from the spring *Ain el-Melâb*, a little to the E.—A *colonnade* once led along the brook in a N.E. direction to an ancient bridge, *Jisr el-Maktû'*, a little below the point where the brook flows into the *Nahr Jâlûd*. On the other side (N.) of the bridge are remains of an old street; to the left is *Tell el-Mastaba*, with the ruins of a fort; to the right, near some columns, is the reservoir *El.Hammâm*; close by are numerous rock-tombs and still farther to the S. a large rock-tomb called *Mughâret Abu-Yâghi*.—On the hill *Tell el-Husn*, to the N. of the theatre, lay the *castle*; traces of the thick wall which once enclosed the summit, and a partly preserved portal may still be observed. The fine view extends to the W. up to Zer'in. To the E. and S. we look down on the Jordan valley.—At the N.W. extremity of the territory of Beisân is the upper bridge *Jisr el-Khân*. From the bridge we obtain a fine view of the valley, with its numerous columns and other ruins. If we follow the old road from the bridge northwards, we reach (1/4 hr.) the large *Khân el-Ahmar*, the greater part of which is built of ancient materials.

Leaving Beisân, the train first ascends the W. (r.) side of the valley of the Jordan, and then crosses the river just to the S. of the old bridge *Jisr el-Mujâmi* (48 m.). The railway bridge (65 yds. in length) marks the lowest point of the line (815 ft. below the level of the sea). After crossing the (40 m.) Yarmûk (see below), by a viaduct 164 ft. long, close to its junction with the Jordan, we continue to the N. along the left side of the valley, and reach the S. end of the Lake of Tiberias at the unimportant village of (54 m.) *Samakh* (610 ft.

below the level of the sea) carriage-road to Tiberias; motor-launch thither.

The line now enters the mountains of the country E. of the Jordan, and begins to ascend the valley of the *Yarmûk*. This tributary of the Jordan, which derives its Arab name *Sheri'at el-Menâdireh*, from the Beduin tribe *Arab el-Menâdirch*, was known to the Greeks as *Hieromyces*, a corruption of *Yarmûk*, the name given to it in the Talmûd. It descends from the Haurân and Jôlân, separating the latter from the Jebel 'Ajlûn to the S. Its volume is nearly as great as that of the Jordan. Its deep valley penetrates rocks of limestone; but, after the channel had been hollowed out, the valley must have been covered with a stream of volcanic rock, through which the river had to force a new passage, to the S.

After twice crossing the river by viaducts, each 360 ft. in length, the line reaches (59 m.) *El-Hammi* (The Baths), on the N. bank with the famous hot springs of *Gadara* or *Amatha*. The sanitary properties of these springs are extolled by Eusebius and other ancient writers, and they are to this day freely visited in the season (April). The chief springs lie on the right bank of the river. Around the large basin, which is partly artificial, are traces of vaulted bath-houses. The water smells and tastes of sulphur, and though clear in appearance, deposits on the stones a sediment which is used medicinally. The Beduin regard the bathing-place as neutral ground. The ancient *Gadara*, now named *Mukeis*, lies on the height to the S. of the river, 1 hr. distant from the springs.

The line continues to follow the *Yarmûk* valley, recrossing to its S. The passage of the narrow gorges, with their steep rocky sides and (in the rainy season) rushing torrents, presents a series of picturesque views. A number of similar deep wâdis debouch from both sides into the *Yarmûk* Valley. Just before reaching the mouth of the *Wâdi 'Ain Ghazâl* (S.), the line crosses again to the N. side of the valley. It then threads a tunnel and recrosses to the S. side.

66½ m. Station of the *Wâdi Kleit*, which here opens on the S. The *Yarmûk* is now joined on the left (N.) side by the *Nahr er-Rukkâd*, the chief river of the Jôlân, which rises on the S. slopes of Mt. Hermon. At the confluence of the two rivers we are still 157 ft. below the sea, the level of which the railway first attains at kilometre stone 115 (71½ m. from Haifâ).

74 m. *Esh-Shajara*. (90 ft.).—77 m. *Makârim* (235 ft.) lies at the junction of three important streams: The *Wâdi*

esh-Shellâlch, coming from the S.E.; the *Wâdi ez-Zeidi* from the E.; and the main source of the Yarmûk from the N.E. The upper part of the last is known as the *Wâdi el-Ehreir*. The line now leaves the Yarmûk Valley and ascends (several tunnels) in wide and steep curves to—

84 m.—*Zeizûn* (20 ft.), on the N. side of the *Wâdi ez-Zeidi*, here named *Môyet Zeizûn*. Beyond the station there is a pretty water-fall on the left.—92½ m. *El-Muzeirib*, a station (2 m. distant) of the former French Haûrân Railway.

100 m. *Der'a*; Station of the *Hejâz* Railway. From *Der'a* to (76½ m.) *Damascus* or to (208½ m.) *El-Ma'an*.

11.— FROM HAIFA TO NAZARETH.

24 m. Carriage road; carriage in 5 hrs.—Bridle-path from Acre to Nazareth.

The road leads through the E. suburb and traverses the plain of the Kishon, running parallel with the railway and passing the brackish springs of (1 1/4 m.) *Ayûn es Sa'di*. Beyond (3 m.) the village of *Beled esh Sheikh* we pass through beautiful olive-groves, with the *Bir Maryam*, a spring of good water. 5 m. the poor village of *El-Yâjûr*, with extensive mulberry plantations; 7 m. *Wâdi esh-Shômarîyeh*, a station at the mouth of the valley descending from Esfiya; 8 m. *Tell 'Omar* (on the hill to the right is *El-Jelemeh*). The road then crosses the Kishon (a road diverges here to the right to *Jenin*), and ascends past the village of *El-Hârithiyeh*, which is probably the ancient *Harosheth* (Judges iv. 2). At this point we have a pretty retrospect. The road then ascends through a pleasant valley, with groves of oaks, to the crest of the hill (about 575 ft.) and descends into the marshy *Wâdi Jeida* (unwholesome water). Somewhat farther on to the left are the German colonies of *Umm el-'Amed* or *Waldheim* (Protestants) and *Bethlehem* (Templars) founded in 1906-7. 12 3/4 m. the village of *Jeida*.—15 m. *Semûniyeh*, to the left on the hill, the first settlement in Palestine of the German Templars (1868), is now deserted. Not far from the road is an unwholesome spring. Farther on, on an isolated hill in the plain, is *Jebâta* (an ancient *Gabâtha*). We skirt the foot of the hills till we have above us the village of *Ma'lûl*. The road next ascends to (18 m.) the large village of *El-Mujeidil*, which possesses a Greek chapel, a school of the Russian Palestine Society, a Franciscan School, and a

community with a little Protestant Church and a school. The road then strikes across the threshing-floor and leads up to the ridge of the mountains. From the point where the road bends to the E. we enjoy the finest view on the Nazareth road. We survey the plain of Jezreel as far as the mountains on its southern margin, Jenin in the S.E. angle, the mouth of the Jalûd valley towards the E., the little Hermon, and so on; below us lies the village of *Jinjâr*. Soon after we have a view of Mt. Tabor and, somewhat nearer, of the 'Mount of Precipitation' at Nazareth.—We next reach (22 m.) the pretty village of *Yâfâ*, the *Japhia* of Joshua xix. 12. A tradition arose in the middle ages that the home of Zebedee and his sons James and John was situated here. Josephus fortified the place. *Yâfâ* has a girls' day-school of the Church Missionary Society, two Latin churches, and a Greek church and school. After a short ascent, through the verdant *Wâdi el-Emir*, Nazareth suddenly comes into view. To the left, on the top of the hill, is Belloni's School; to the right, on the edge of a precipice, is a Greek chapel, in the form of a tower; in front, among cypresses, is the Latin chapel of *Maria del Tremore*, so named from a legend of the 12th cent., according to which Our Lady was standing here when the Jews of Nazareth wanted to cast Our Lord headlong from the brow of the hill (Luke iv. 28, 29).

12.—FROM ACRE TO NAZARETH.

The bridle-path (6 1/2 hrs.) follows first the Haifa road, passing after a few minutes a Moslem cemetery and wending to the left (E.) through the gardens. In 50 min. it crosses the *Wâdi-el-Hazun*; 25 min. *Khîrbet-Dâûk*; 1 1/4 hr. we cross the *Wâdi-el-Adasyeh*.

1 hr. *Shefa 'Amr*, a village with 2,700 inhab. of all confessions, a convent of the Dames de Nazareth, and a station of the Church Missionary Society, possessing a chapel, a girls' and a boys' day school, and a dispensary. According to the Arabian geographer *Ya'kûd*, Saladin's camp was situated here whilst he harassed the Franks who were besieging Acre. The most interesting building is the ancient castle, once a spacious strong-hold with thick walls, said to have been built by a certain *'Amr* (or by *Zahir el 'Omar*). The ancient entrance was on the E. side, the present entrance is the S. side; the N. front is the best preserved part. About 1/4 hr. to the S. of the village, on a hill, the slopes of which contain many cisterns and caverns, is situated *El-Buri*, another mediæval castle (fine view). To the S. of *Shefa 'Amr* are beautiful rock-tombs with ornaments, garlands, and figures of lions in Byzantine style.

From *Shefa 'Amr* we continue to follow the top of the hill towards the E.; then (1/4 hr.) descend into a small valley, and (1/4 hr.)

avoid path to the right. To the left, at (1/2 hr.) the *Bir-el-Bedawiyeh*, we obtain a fine view of the fertile plain called *Sahel-el-Battôf* (Basalt formation), which answers to the plain of *Zebûlôn*. The Greeks and Romans called it *Asochis*.

We now enter a small valley to the right. After 3/4 hr. we turn to the left and in 10 min. reach the hill of:—

Saffûriyeh. The village, which lies on the S.W. side of the hill, corresponds with *Sepphoris* of Josephus, the *Sippori* of the Rabbis, and the *Diocaesarea* of the Romans. It was the seat of one of the five synedria into which Gabinius divided this region. Herod the Great took it by storm, and after his death it was destroyed by Varus. Subsequently, however, it was splendidly rebuilt by Herod Antipas and became a capital of Galilee. About the year A.D. 180 the great Sanhedrin was transferred hither by the Rabbi Joda Nasi, but Sepphoris was destroyed in 339, as the numerous Jews who resided here had revolted against the Romans.

To the N. of the large village (3,500 inhab.) besides a modern Franciscan chapel, are the ruins of a *basilica*, built in the 4th cent. by Count Joseph of Tiberias and restored in the 12th on the traditional site of the dwelling of the parents of the Virgin. The principal apse and that of the N. aisle are preserved. As early as the end of the 6th cent. a chapel stood on the spot where the Virgin is said to have been hailed by the angel. — The *Castle*, which dates from the Crusaders' time, has a round-arched portal adorned with rosettes. The walls are of great thickness. In the interior a damaged stair ascends to a chamber with pointed vaultings and small windows. The top commands a splendid view of the green environs. Large ancient reservoirs and a conduit exist in the neighbourhood of *Saffûriyeh*.

The road to Nazareth leads to the S. and (1/4 hr.) enters a small valley. To the left we observe (1/2 hr.) the village of *Er-Reineh*, and by the *Weli Nebî Sa'in* we reach the height. In 20 min. more we are at Nazareth.

13.— FROM JENIN TO NAZARETH VIA ZER'IN AND SOLEM.

Carriage road from Jênin to *El-Fâleh* (railway station). The route described below, via *Sôlem* and *Nain*, is longer, but more interesting.

On quitting Jenin, we leave the mosque to the left and ride towards the spurs of *Jebel Fuku'â*, running from E.S.E. to W.N.W., with a precipitous face (1,700 ft.) towards the plain of Jesreel, and answering to the ancient *Gilboa Mountains*. It was once wooded, but is now bare except towards the S., where it has been partly brought under cultivation. Above, to the right, are the villages of *Jelbôn* (preserving the name of Gilboa), and *Fûkû'â*, in front of which lies *Beit Kâd*. To the W. at the foot of the hills, are the villages of *El-Yamôn* and *Sîlî*. About 50 min. from Jenin, 'Araneh is seen, 1/4 hr. to the right, and 'Arrabônêh farther up. To the left (10 min.) is *El-Jelemeh*, beyond which rises the hill of *Mukeibeleh*.

On a hill to the right, after $3/4$ hr., is seen the *Nebih Mezâr*, a Moslem place of pilgrimage. We next reach (25 min.)—

ZER'IN, situated on a N.W. spur of the Gilboa Mountains. Zer'in is the ancient *Jezreel*, a town of Issachar.

Close by was the scene of the great battle fought by Saul against the Philistines (1 Sam. xxix. 1). Saul himself fell here, whence David in his laments says: Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you (2 Sam. i. 21). After Saul's death Jezreel remained for a time in possession of his son Ishbosheth (2 Sam. ii. 8, 9). It was afterwards the residence of King Ahab and Jezabel (1 Kings xviii. 45 et seq.; 1 Kings xxi., 2 Kings ix.). In the book of Judith Jezreel is called *Esdraelon* or *Esdreloom*. In the time of the Crusaders it is mentioned as *Parvum Gerinum*, and was a Barony of the Principality of Galilee.

We now stand on the watershed; the hill, partly artificial, gradually slopes down on almost every side. There are old wine presses on the E. and S.E. slopes. The mediæval tower affords a good view of the valley as far as Beisân, of the mountains to the E. of the Jordan, and of the plain of Jezreel as far as Mt. Carmel. To the N., through an opening in the hills, is seen Nazareth.—

Beyond Zer'in our route leads to the N., across the bottom of the valley and the railway, to the heights of *Nebi Dahi*, which derives its name from a makâm or sanctuary and a village situated at the top (1690 ft.). It is also known as *Little Hermon*, a name due to St. Jerome's mistaken reference to Ps. lxxxix. 12. The hill *Moreh* (Judges vii. 1) is also to be looked for in this vicinity. Our route passes ($1/4$ hr.) the cistern *Bir es-Sweid*, and ($1/4$ hr.) crosses a water-course. A path diverging here to the left, also leads to Nazareth.

Our road, which leads more to the N.E., next reaches the small village of Sôlem, situated on the S.W. slope of the Nebi Dahi.

SOLEM, Sôlam, or Sûlam, is the ancient *Sunem* or *Shunem*, a town of the tribe of Issachar. The form Sûlem is found in the word Shulâmite (Song of Sol. vi. 13). Here, too, probably stood the house of the Shunnamite woman (2 Kings iv. 8).

The road to ($1\ 1/3$ hr.) Nazareth skirts the western slope of the hills until it reaches an arm of the great plain.

We obtain ($1/2$ hr.) a view of Mt. Tabor, and cross the great caravan route from Egypt to Damascus. Several water-courses are crossed in the plain. On the right (20 m.)

lies Iksâl (*Chesulloth*, Joshua xix. 18, on the frontiers of Zebûlôn and Issachar). There are numerous ancient tombs here. On the N. side ascend sharply the rocks of the so-called *Mountain of the Precipitation*. To the E. of this hill is the mouth of a precipitous wâdi, which, however, we do not ascend. We turn more to the left, following the slope of the hill, and mount by a steep path (10 min.). This leads to (1/4 hr.) a small valley which we follow towards the N., past a spring called *Bir Abu-Ye'seih*, to (10 min.) *Yâfâ*, a village on the road from Haifâ to Nazareth.

FROM SOLEM TO NAZARETH VIA NAIN (2 hrs.) From Sôlem we first follow the direct road to Nazareth, and then, after 35 min., diverge from it to the right. The road skirts the base of the hill and reaches (1/2 hr.) *Nain*, a small village famed as the scene of the raising of the widow's son. (Luke vii. 11-15.)

The village consists of wretched clay huts. Near it are some rock-tombs and a Franciscan chapel. From Nain we go on, via *Iksâl*, to (55 min.) the Mt. of the Precipitation (see above).

The digression may be prolonged from Nain to (1 hr.) *Endûr*, the road to which also skirts the foot of the hill. The small and dirty village contains no antiquities except a few caverns. This was the ancient *Endor*, a town of Manasseh, where the shade of Samuel was raised by the witch and consulted by Saul on the eve of the disastrous battle of Gilboa (1 Sam. xxviii. 7-20). In the time of Eusebius Endor was still a large village.

In returning from Endûr we cross the valley again, this time towards the N.W.; and after 1 1/2 hr. we reach the Nain road Iksâl.

14. NAZARETH.

Accommodation. Hotel Germania, at the S. entrance to the town, plain but good and clean; Hospice (*Casa Nuova*) of the Franciscan Monastery.—The best camping-ground is among the orchards to the N; or on the threshing-floor.

HORSES: *Khâlîl Sem'ân* and *Shahdût Doteri* are recommended as Mûkâris.

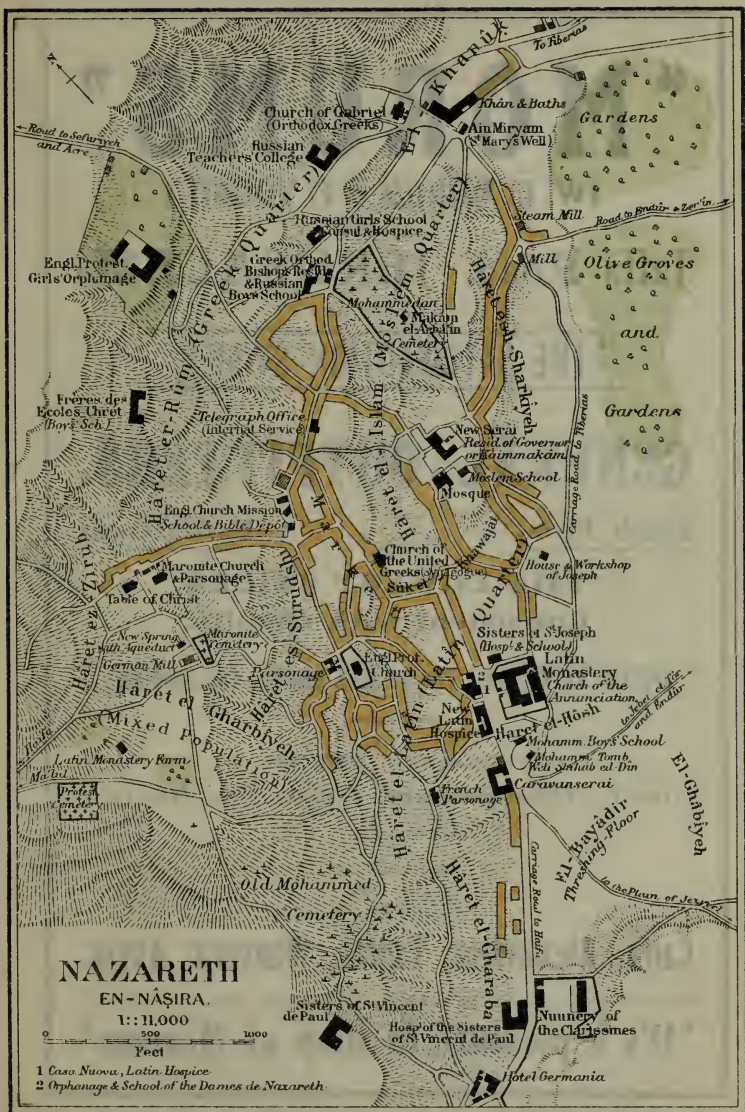
HOSPITALS.—*Scottish Protestant Hospital*, Dr. Vartan (who has studied in England); *Austro-German Hospital* of the Order of *Fate bene Fratelli* (Brothers of Mercy of St. John of God); *Hospital* of the Sisters of St. Vincent de Paul; *Hospital* of the Sisters of St. Joseph.

HISTORY.—Nazareth, where our Lord spent his early youth and afterwards taught in the synagogue, is not mentioned in the Old Testament or by Josephus. In the time of our Lord it was a small and unimportant town (John i. 46). The name of Nazarene was applied as an epithet of derision, first to Christ himself, and then to his disciples (Matt. ii. 23; Acts xxiv. 5). The Oriental Christians call themselves *nasâra* (sing. *Nusrâni*). The name of the place is also preserved in the modern name of

En-Nâsira. Down to the time of Constantine, Samaritan Jews only occupied the village.—About the year 600 a large Basilica stood here. In consequence of the Moslem conquest Nazareth again dwindled down to a mere village. In 970 it was taken by the Greek Emperor Zimisce. The Crusaders afterwards erected churches here and transferred hither the bishopric of Scythopolis. In 1229 the Emperor Frederick II. rebuilt the place, and in 1250 it was visited by Louis IX. of France. When the Franks were finally driven out of Palestine, Nazareth lost much of its importance. After the conquest of Palestine by the Turks, in 1517, the Christians were compelled to leave the place. At length in 1620, the Franciscans, aided by Fakhreddin, established themselves at Nazareth. Under the Arab Sheikh Zâhîr el-'Omâr the place recovered a share of its former prosperity. In April, 1799, the French, under General, afterwards Marshal, Junot defeated the Turks here.

Nazareth, Arab. *En-Nâsira*, the capital of a district (Kazâ) in the Mutesarriflik of Acre, is situated in a basin on the southern slope of the *Jebel es-Sikh*, perhaps a little lower than the earlier town. The appearance of the little town, especially in spring, when its dazzling white walls are embosomed in the green of cactus-hedges, fig-trees, and olive-trees, is very charming. The rapidly increasing population, amounts to about 15,000, including 5,000 Moslems, 5,000 Orthodox Greeks, 1,000 United Greeks, 2,000 Latins, 200 Maronites, and 250 Protestants. The town enjoys a certain measure of prosperity; most of the inhabitants are engaged in farming, gardening or cattle raising, some of them in handicrafts (particularly in the manufacture of knives, sickles, ploughshares, and so on), and in the cotton and grain trade. The inhabitants are noted for their turbulent disposition. The Christian farmers have retained many peculiarities of costume. At festivals the women, many of whom are beautiful, wear gay, embroidered jackets, and have their foreheads and breasts laden with coins, while the riding-camel which forms an indispensable feature in such a procession is smartly caparisoned with shawls and strings of coins.

The various confessions have their own quarters. On the S. side is the Latin *Hâret el-Lâtin*, on the N. the Greek *Hâret er-Rûm*, and in the centre the Mohammedan, *Hâret el-Islâm*, with a mosque and the new government-building (Serâi). The other quarters contain a mixed population. The Christians are under the government of special heads. The *Orthodox Greeks* have a bishop and a church dedicated to the Angel Gabriel, connected with which are a school and a convent. The Russian Palestine Society possesses a boys' and girls' school, a teachers' college, a hospice, and a hospital. The *United Greeks* have a new church. The *Latins* have a Franciscan monastery with a church and a boys'school, a hospice of the Franciscans, an orphanage and school of the



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Dames de Nazareth, a nunnery of the Clarissines, a new Sisters' Home, a hospital and school of the Sisters of St. Joseph, a Sisters' Home and Hospital of the Sœurs de St. Vincent de Paul, a boys' School des Frères des Ecoles Chrétiennes, and a boys' orphanage of the Salesians (founded by P. Don Belloni). The *Maronites* have a church. The *Protestants* have a hospital of the Edinburgh Medical Mission, and a church (Christ Church), an orphanage for girls (originally erected by the English Female Education Society), and five day-schools (one for boys and four for girls) of the Church Missionary Society.

The *Latin Monastery*, in the southern part of the town, is the best starting point for a walk to Nazareth. THE CHURCH OF THE ANNUNCIATION (Ecclesia Annunciationis), situated within the Monastery, was in its present form completed in the year 1730. It is 69 ft. long, 48 ft. wide and has a nave and two aisles. The vaulting of the nave rests on four large arches, borne by four pillars.

On each side are two altars. The high-altar is dedicated to the Angel Gabriel. The church contains several paintings, including an Annunciation and a Mater Dolorosa, attributed to *Terallio*, a Spanish painter. The *Crypt* is below the high-altar and is reached by a flight of marble-steps. We first enter the so-called *Angel's Chapel*; on the right (E.) is the Altar of St. Joachim, on the left that of the angel Gabriel. Between the two altars is the entrance to the *Chapel of the Annunciation*, which contains the Altar of the Annunciation, inscribed "Verbum caro hic factum est," (here the Word was made flesh), the round upright column of Gabriel marking the place where the angel stood, and the *Column of Mary*, a fragment of a red granite column depending from the ceiling, above the spot where the Virgin received the angel's message. This fragment, to which supernatural powers are attributed, and which was formerly revered even by the Moslems, has been very variously described by pilgrims. It probably belonged originally to an older building. On the rock here, which is now richly overlaid with marble, is said to have stood the House of the Virgin, which according to a tradition of the 15th cent., was miraculously transported in 1291 to Loretto (Loreto), near Ancona, in order to prevent its desecration by the Moslems.

Adjoining the Chapel of the Annunciation is the *Chapel of St. Joseph*, which contains the altar of the "Flight into Egypt." From this chamber a staircase leads into the monastery. On our way out by this egress we may examine an old

cistern called the *Kitchen of the Virgin*, the mouth of which is said to be the chimney.

Remains of the *Crusaders' Church* and the old *Church of St. Helena* are visible. The former lay E. and W., at right angles to the present church; its three apses are visible on the E. outside the present church (reached through the sacristy). Of the Church of St. Helena, which stood over the grotto, the apse under the high-altar and mosaics in the left aisle are still to be seen.—A small museum contains fine capitals from the *Crusaders' Church*, including some with reliefs from the life of St. Peter.

At the Monastery we obtain the keys of the Workshop of Joseph and the Church of the *Mensa Christi*. The **WORKSHOP OF ST. JOSEPH** (*Bottega di San Giuseppe*) is situated in a small enclosed court, to the N.E. of the monastery. The chapel was built in 1858. The tradition dates from the beginning of the 17th century. The altar bears the inscription: "Hic erat subditus illis" (here He became subject to them). The history of the *Synagogue*, in which Christ is said to have preached (Luke iv. 16 et seq.) is traceable as far back as the year 570. The building experienced many vicissitudes. In the 13th cent. it was converted into a church. At the present day the "*Synagogue*" is in possession of the United Greeks. Before we reach the synagogue a path on the left leads to the *Protestant Church* and parsonage; from the open space in front of it we gain a good view of the town. We now cross the market and proceed to the *Kenîset-el-Balâta* or *Mensâ Christi* (*Table of Christ*), on the W. side of the town; the present chapel was erected in 1861 and belongs to the Latins.

The table is a block of hard chalk, 11½ ft. long and 9½ ft. broad, at which, according to a 17th cent. tradition, Christ is said to have dined with His disciples after the Resurrection.

The view from the *Jebel-el-Sikh* (1,600 ft.), a hill 1 m. to the N.W. of Nazareth, amply repays the ascent. The terrace of Belloni's Orphanage, which stands on this height, commands a fine survey of the valley of Nazareth. Over the lower mountains to the E. peeps the green and cultivated Mt. Tabor, to the S. of which are the Nêbî Dahi, Endûr, Nain, Zer'in, and a great part of the plain of Esdraelon (as far as Jenin). To the W. Mt. Carmel projects into the sea. To the N. stretches the beautiful plain of El-Battôf, at the S. end of which rises the ruin of Saffûrieh; to the N. also farther distant, is seen Safed, on an eminence beyond which rises Mt. Hermon. To the E., in the distance, are the blue hills of *Jólân*.

—Not far from the orphanage, stand the *Weli Nebi Sa'in* (or *Weli Sim'an*).

Descending to the E., we may visit *Mary's Well* (*'Ain Miryam*), situated near the *Church of Gabriel*, or the *Church of the Annunciation* of the Orthodox Greeks. This church was built about the end of the 18th cent. and is half under ground. The spring is situated to the N. of the church, and is conducted past the altar on the left side, where the Greek pilgrims bathe their eyes and heads with holy water. Through this conduit the water runs to 'Mary's Well', where women are constantly to be seen drawing water in pitchers of graceful form. The spring is also known as *Jesus' Spring*, and *Gabriel's Spring*, and a number of different traditions are connected with it. As this is the only spring in the town, it is all but certain that the Child Jesus and His Mother were once among its regular frequenters. The motley throng collected around the spring, especially towards evening, presents a very picturesque appearance.

15. — FROM NAZARETH TO TIBERIAS

(a). — VIA Mt. TABOR.

Tabor, 2 $\frac{3}{4}$ hrs.; *Tiberias*, 4 $\frac{1}{2}$ hrs. Accommodation on *Tabor*, in the Greek or Latin Monastery. The latter has a finer view.

Travellers intending to stay for the night should bring letters of recommendation from the guardian of the Franciscan Monastery in Nazareth.

Leaving Mary's Well (see above), we first ride along the carriage road to Tiberias, but leave it at the end of the town where it turns to the left, and go straight on up the hill past the Austrian hospital. In 10 min. we reach the top and soon after come in sight of Mt. Tabor; 20 min. *Khirbet et-Tireh*, the site of an old village, to the right. After $\frac{1}{2}$ hr. we cross a valley, the slopes of which are overgrown with oak-bushes, and (20 min.) enter a second valley. To the right (20 min.) in the valley below, we see *Deburiyeh* (the ancient *Daberath*, on the frontier of Zebulon and Issachar, Josh. xix. 12). It contains the ruins of a church. In $\frac{1}{4}$ hr. we cross another valley and begin the ascent. The path winds gradually upwards in zigzags. On the (50 min.) top of the plateau, it divides. Turning to the left, we pass an Arabic inscription

of the period of Saladin, and the so-called *Grotto of Melchizedek* and reach the *Greek Monastery* on the N.; turning to the right, we pass under a pointed archway (restored) of the mediæval Arabian period, now called *Bâb-el-Hawâ*, and enter the Latin Monastery.

MOUNT TABOR, Arab. *Jebel et-Tôr* (1,843 ft.), has, when seen from the S.W., the form of a dome, but from the W.N.W. that of a truncated cone. The slopes of the hill are wooded. The soil is fertile, yielding luxuriant pasture. Oaks (*Quercus Ilex* and *Aegilops*) and butm (*Pistachia Terebinthus*) formerly covered the summit, but most of them have been felled by the peasants.

The monks, however, are again endeavouring to propagate them. Partridges, hares, foxes, and various other kinds of game abound.

Mt. Tabor was situated on the frontier of Issachar and Zebulon. In the Psalms, Tabor and Hermon are extolled together (lxxxix. 12). The hill was afterwards called *Itabyrion* or *Atabyrion*. In B.C. 218, Antiochus the Great found a town of the same name on the top of the hill. Josephus afterwards caused the place to be fortified. Origen and St. Jérôme speak of Mt. Tabor as the scene of the Transfiguration (Mark ix. 2-10), but this can hardly have been the case, as the top was covered with houses in the time of Christ. The legend, however, attached itself to this, the most conspicuous mountain in Galilee, and so early as the end of the 6th cent. three churches had been erected here in memory of the three tabernacles which St. Peter proposed to make.—The Crusaders also erected a church and a monastery on Mt. Tabor. In 1212 Mt. Tabor was fortified by Melik el-Adil, the brother and successor of Saladin. Five years later this fortress was unsuccessfully besieged by the Christians. It was afterwards dismantled by the Moslems themselves and the church destroyed.

The ruins on Mt. Tabor belong to several different periods. The substructions of the wall surrounding the summit consist of large blocks, some of which are drafted, and are probably of the Roman period. The castle, which occupied the highest part of the plateau, dates from the middle ages and is now a mere heap of stones. Within the Latin Monastery are still to be seen the ruins of a *Crusaders' Church* of the 12th Cent., consisting of a nave and aisles and three chapels in memory of the three tabernacles which St. Peter wished to build. There is also a large subterranean crypt. The *Greek Church* also stands on the site of a very ancient church of the 4th or 5th cent., of which the two apses and a portion of the mosaic pavement of black and white stone have been carefully preserved. The Greeks and Latins differ as to the actual spot where the Transfiguration took place, each claiming it to be within their own church. Excavations are being continued.

To the E. of the Latin Monastery and to the W. of the Greek Monastery several other ancient buildings have been discovered.

The view from Mt. Tabor is very extensive. To the N.E. the N. end of the Lake of Tiberias is visible, and to the E. in the extreme distance, the blue chain of the mountains of the Haurân. To the S. of the Lake of Tiberias is the deep gap of the Yarmûk valley, then the Jebel 'Ajlûn. On the Nebi Dahî lie Endûr, Nain and other villages. Towards the S.W. we survey the battlefield of Barak and Sisera (Judges iv.) as far as Megiddo and Taanach; to the W. rises Mt. Carmel. To the N. rise the hills of Zebûd and Zermak, near which is the town of Safed. Above all presides the majestic Hermon. Below us, to the N., lies the Khân Et-Tujjâr (see below), Lûbiych, and the Circassian village of Kafr Kamâ.

We descend on foot by the path by which we came up, and after 40 min. take a path to the right. On the right (4 min.) we observe a cistern with vaulting, beyond which we enter a beautiful green valley. Here we cross two other paths, and after 25 min. leave the valley, continuing to follow the broad road. In 20 min. we reach *Khân et-Tujjâr*, a ruinous khân of 1487, with a spring. On a height to the N.W. of the khân are the ruins of an Arab castle. Farther on, to the left, are seen some houses belonging to the Jewish colony of *Es-Sajara* (founded 1899: 200 inh.). In 3/4 hr. we come to *Kafr-Sabt*, a village inhabited by Algerian peasants. A fine view soon opens out to the right over the valley of the Jordan and the mountains beyond. Straight in front of us we see *Karn Hattin* (1,036 ft.), a rocky hill with two peaks.

During the latter part of the period of the Crusaders the Latins gave currency to a tradition that Karn Hattin was the *Mountain of the Beatitudes*, or scene of the Sermon on the Mount, and also the place where the five thousand were fed. Here the Jews show the grave of *Jethro*, Exod iii., (*Nebi Shu'aib*).

THE BATTLE OF HATTIN.—(From "The Latin Kingdom of Jerusalem," by Col. C. R. Conder, R.E.). A Council was called by King Guy, upon the night of the 1st of July, 1187, at Seffûrieh, in order to decide the fatal question whether a march should now be made to raise the siege of Tiberias, or whether to await the Moslem onslaught. Raymond of Tripolis was most concerned of all, because his wife and children were in danger; but advice was sound and soldierly. "Between this place and Tiberias," he said, "there is no water. We shall all die of thirst before we get there." But the Templars were burning with shame and anger for their recent defeat (at Afule in May), and the Grand Master of the Temple denounced his counsel as shameful to the army. The decision taken was in accordance with the better wisdom of Raymond; but in the night the Grand

Master came to King Guy's bed, and bade him strike his tents and march on Hattin. The weak king yielded, and the barons had but just laid down when suddenly the trumpets blew, and in the darkness of the dawn the army set forth in silence to its fate. It was a Friday morning, the sacred day of Moslems, the 23rd of Rabià eth-Thani, or 2nd of July.

The sun in early hours, and in a treeless plain, is more terrible when its rays strike level at the face than even in midday when the breeze begins to blow. All that long morning the Christians marched, their heavy mail heated by the July rays, without water, without shade, without daring to halt for food. Raymond of Tripolis led the first division, and in the centre the bishops of Acre and Lydda bore the wood of the True Cross. The Templars came in rear. The light armed Turks and Arabs hovered on the flanks, and harassed the army with their arrows. They fired the sun-scorched grass and stubble, and long tracks of flame swept across the plain, and smoke obscured the way, and parched the throats of the Christians. In the afternoon they reached the village of Lûbieh, standing on a limestone ridge, with a few olives and fig trees, but without a spring, and watered only from cisterns which perhaps were dry. Nine Miles of road they had traversed, and Hattin still lay two miles further to the north-east. Furious assaults continued to be made upon them, and utterly exhausted they halted for the night. They passed that night under arms, with smoke and fire around them, and saw at dawn the barren plain before them, and the enemy holding the springs. Many deserted and went out to beg for water from their foes, and one of these is said to have brought the news of the distress they suffered to Saladin. "Fall on them," he said; "they cannot help themselves; they are dead already."

The battle began at dawn, and the old Turkish tactics were repeated. Wherever the knights charged down, the horsemen fled, and turned upon them when disordered. Templars, Hospitallers, and bowmen fought on with desperate courage, but many of the foot-men broke their ranks, and cast away their arms, fainting with thirst and heat. The Moslem forces fell upon them, and half the army was slain, and half was taken captive. The leaders, with only an hundred and fifty knights, gathered on the Horns of Hattin to protect the Cross, and strove to rally the flying army: but the arrows fell thick upon them, and the knights of Raymond of Tripolis raised the cry of "Sauve qui peut!" and with his few followers, and Balian of Ibelin, he cut his way through the Turks, and brought the only remnant of the great army safe to Tyre. And so at length there were none left to fight, and the survivors of the little group on Hattin surrendered to Saladin. Among them were King Guy and Amaury his brother, Odo, seigneur of Gebal, Humphrey of Toron, Renaud of Chatillon, the Grand Masters of the Temple and the Hospital, the Bishop of Lydda, who had lost the Holy Cross.

Saladin was sitting by the tent, which was being hastily pitched, and one by one the captive princes were brought before him. King Guy received a cup of iced sherbet, and gave it to Renaud of Chatillon. "It is thou, not I, who hast given him to drink," said Saladin, and all men knew that Renaud's fate was sealed. What Moslem could forget the march on Medina, the capture of the Mecca pilgrims, the broken truce? To all but Renaud food was given, and when refreshed they were brought again to rest in the tent. Then, turning on the arch enemy of Islam, Saladin reproached him with his cruelty, his insolence, his broken pledges, and offered to him the choice of infidels—the Koran or the sword. But Renaud would not even then renounce his Christian faith, and Saladin rose, and the sharp scimitar clove Renaud's shoulder, and his head was laid before his conqueror's feet in sight of all the princes. Two hundred knights of the Temple and Hospital—all that were taken—also were beheaded, as being priests

of Christendom; but the king and Humphrey, with the other nobles, were treated with courtesy, and taken prisoners to Damascus. The Castle of Tiberias surrendered the following day, and Raymond's wife departed to join her husband at Tyre. The fragments of the Cross—encased in gold and adored with precious stones—were also brought to Saladin, and held, like the princes, to ransom.

After 40 min. we reach the carriage-road near the remains of the *Khân Lûbiyeh*. Thence to *Tiberias*.

(b). — VIA KAFR KENNA.

16 M. (a ride of 5 hrs. 20 min.) Road practicable for carriages. The scenery is uninteresting.

From Mary's Well we ascend in a wide sweep, passing the Austrian and Clarissine hospitals, to^e (1/4 hr.) the N. summit of the hill of *El-Khânûk*, affording a fine view of Nazareth behind us and of the village of *Er-Reineh* (see below) ahead. Beyond, on a hill, is the Weli of the Nebi Yûnus (Jonah; see below). In 20 min. we reach *Er-Reineh*. 9 min. more the road passes a small spring, perhaps the 'cress-spring' near which the Franks gained a victory over the Moslems in 1187. After 10 min. we pass on the left the village of *El-Meshhed*, the ancient *Gath-Hepher*, a town in the territory of Zebûlôn, and the birthplace of the prophet Jonah. (2 Kings. xiv. 25), whose tomb is shown here. Descending, we reach (20 min.) the spring of *Kafr-Kennâ* (with a sarcophagus used as a trough) and (5 min.) the village itself.

Kafr-Kennâ is, according to ecclesiastical tradition, the *Cana* of the Bible (John ii. 1-11). The village contains 1,000 inh., half Moslems, the remainder mostly Greek Christians, with 150 Latins and a few Protestants. The children run after the traveller with shouts of "Hajji, Hajji" (pilgrim), and offer him water. The Franciscans have a school for girls and boys, the Greeks one for boys. The Latin Chapel occupies the site of a church of the Crusaders, as was recently discovered during its enlargement, which in its turn had succeeded a still more ancient church. A Hebrew mosaic inscription (3rd or 4th cent.) in front of the altar of the latter names a certain Joseph as its founder. This was, in all probability, Count Joseph of Tiberias, a converted Jew, who was created a Count by Constantine the Great, and built several churches. Some still earlier remains seem to have belonged to a synagogue, traditionally said to occupy the spot where the water was made wine (John ii.). In the Greek

Church stone jars are shown which are said to have been used on the occasion of the miracle. On the alleged site of the house of Nathaniel (John i. 45) now stands a small chapel of the Franciscans.

From Kafr Kennâ the route leads to the N.E. through the broad and well-cultivated *Wâdî Rummâneh*, a side-valley of the plain of *Sahel el-Battof*. After $3\frac{1}{4}$ hr. Tur'ân is seen to the left. In 35 min. we pass the ruins and water-basin of *Birket Meskâna* and in 20 min. more reach the foot of the hill on which lies the village of *Lûbiyeh*. In 1799 the French under Junot fought heroically against the superior forces of the Turks near *Lûbiyeh*. We now cross a low saddle, whence a fine view is obtained of the trough shaped plain of *Sâhel el-Ahmâ* and of the mountains beyond Jordan. The road is here joined on the right by that from Tabor. In 23 min. we reach a spring and soon after the ruined *Khân Lûbiyeh*. The *Karn Hattin* is seen to the N. We ride along the base of the hill and after 50 min. approach the edge of the plateau, whence we have our first view of the lake. Safed lies to the N. high up on the mountain, and *Tiberias* itself becomes visible in $1\frac{1}{2}$ hr. It takes $3\frac{1}{4}$ hr. more to descend in windings, past a small Jewish colony, to the town.

16.— TIBERIAS (TABARIYA).

ACCOMMODATION. Hotel Tiberias, in a picturesque and lofty situation; Latin Monastery (Franciscan).—Tents had better be pitched on the bank of the lake, to the S. of the town.—Tiberias is notorious throughout Syria for its fleas; the Arabs say the Sultan El Baraghî, the king of the fleas, has his court here.

HOSPITAL of the Scottish Medical Mission; there are several Chemists and two Jewish Physicians.

Boats are obtained through the hotel or the monastery. Exact bargain as to voyage and price advisable. Charges for a boat and 6-8 travellers: to Tell-Hûm (3 hrs.) in summer 15-20 frs., in winter 25-30 frs.; round trip (to the mouth of the Jordan on the N. and back, one day, 30 frs.), in bad weather 40 frs.; to Samakh (1 $1\frac{1}{2}$ hrs.) 15 frs.—Motor boat to and from Samakh in connexion with the trains (6 pi. each incl. luggage).

Tabariya, the ancient *Tiberias*, lies on the W. bank of the Lake of Gennesareth, on a narrow strip of plain between the lake and the hills to the W., while the original town extended more southwards. Tiberias has improved considerably of late years. It is the chief town of a *Kâzâ* of the sanjak of Acre. Of the 8,600 inhabitants about 7,000 are Jews (with 7 synagogues), about 1,400 are Moslems, and 200 Christians.

Many of the Jews are immigrants from Poland, speak German and live on alms sent from Europe. They wear large black hats and fur-caps even in summer.

Tiberias was the capital of *Galilee* (‘district of the heathens’; Isaiah, ix. 1; Math. iv. 15), a name originally applied to the highlands only which extend from the N. of the Lake of Gennesareth to the W. The tribes of Asher, Zebulon and Issachar dwelt here, but the land was colonised anew after the captivity by Jews from the south. The population, however, retained its mixed character, and the name of *Galilee* was extended to the whole province lying between the plain of Jezreel and the river Litani. The N. part was called Upper Galilee, to the S. of which was Lower Galilee. The country was famed for its fertility; rich pastures and luxuriant forest-trees being its chief features. The tract situated to the W. of the lake was the most beautiful part of the country. In the Roman period Galilee formed a separate province and was densely peopled. The Jewish element still continued predominant, but was more affected by foreign influences than in Judæa. The language also varied from that spoken in Judæa. (Matt. xxvi. 73.) The Jews of this district seem to have been less strict and less acquainted with the law than those of Judæa, by whom they were consequently despised. Their revolt against the Romans in A.D. 67 proved, however, that their national spirit was still strong.

Galilee attained the height of its prosperity about the time of Christ, when Herod Antipas was the ruler of the land. This prince-founded Tiberias (name in honour of Emp. Tiberius) and made it his capital in the place of Sepphoris. Tiberias is said by the rabbinical writers to occupy the site of a place called *Rakkath*, but there is no authority for this statement. According to Josephus, the building of the city began between 16 and 19 A.D. and was finished in 22 A.D. In the construction of the foundations a burial-place was disturbed. As, according to the Jewish law, contact with graves defiled persons for seven days, but few Jews could be persuaded to live in the place; and Herod was, therefore, obliged to people it chiefly with foreigners, adventurers and beggars, so that the population was of a very mixed character. The town was, moreover, constructed in entire accordance with Græco-Roman taste, and even its municipal constitution was Roman. It possessed a racecourse, and a palace adorned with figures of animals, probably resembling that of ‘Arak el-Emir. These foreign works of art were an abomination to the Jews, who were for the most part rigidly conservative; and thus it happens that the new city is only once or twice mentioned in the New Testament (John vi. 1, 23; xxi. 1). It is possible, too, that it was never visited by Christ. During the Jewish war, when Josephus became commander in chief of Galilee, he fortified Tiberias. The inhabitants, however, voluntarily surrendered to Vespasian, and the Jews were, therefore, afterwards allowed to live here. After the destruction of Jerusalem, Tiberias became the chief seat of the Jewish nation. The Sanhedrim (or Sanhedrin) was transferred from Sepphoris to Tiberias, and the school of the Talmud was brought here from Jamnia, and the court of the Hebrew Patriarch of the West was established. Here, too, about A.D. 200, the famous Jewish scholar Rabbi Jehuda ha-Nasi published the ancient traditional law known as the Mishna. In the first half of the 4th century the Palestinian Gemara (the so-called Jerusalem Talmud) came into existence here, and between the 6th and 7th cent. the ‘Western’ or ‘Tiberian’ pointing or vocalization

of the Hebrew Bible, which is now universally accepted. It was from a rabbi of Tiberias that St. Jérôme learned Hebrew. The study of the Talmud still flourishes in the region. Christianity seems to have made slow progress here, but Bishops of Tiberias are mentioned as early as the 5th century. In 637 the Arabs conquered the town without difficulty. Under the Crusaders who constituted the Principality of Galilee, the bishopric of Tiberias was re-established and subordinated to the archbishopric of Nazareth. It was an attack by Saladin on Tiberias which gave rise to the disastrous battle of Hattin, on the day after which the Countess of Tripolis was obliged to surrender the castle of Tiberias. About the middle of the 18th century it was again fortified by Zahir el-Omar.

The lake of Tiberias, through which the Jordan flows, was anciently called *Kinneret* or *Kinnerôt*, a name commonly derived from the supposed resemblance of the irregular oval form of the lake to a lute (*kinnor*). In the time of the Maccabees it was called the Lake of *Gennesaret*, or *Genezar*, from the plain of that name at its N.W. end. Its surface is 680 feet below that of the Mediterranean; its greatest depth is 138-157 ft. The height of the water, however, varies with the seasons. The lake is 13 m. long, its greatest width about 7 1/2 m. The hills surrounding the blue lake are of moderate height, and the scenery, enlivened by a few villages, is of a smiling and peaceful character without pretention to grandeur. The bottom is for the most part covered with fragments of basalt of various sizes, and near the bank with ancient building-material. The water is drunk by all the dwellers on its banks, but near the hot springs, it has an unpleasant taste. In all cases water for drinking is drawn from about 200 yards from the shore and has the reputation of being perfectly good. We learn from the Gospels that the lake was once navigated by numerous vessels, but there are now a few miserable fishing-boats only.

The lake still contains many good kinds of fish. Several do not occur elsewhere except in the tropics. Of particular interests are the *Chromis Simonis*, the male of which carries the eggs and the young about in its mouth, and the *Clarias Macracanthus*, the *Coracinus* of Josephus, which emits a sound. The method of fishing is curious, an ordinary seine is used, immediately outside which a second net is disposed flat upon the surface of the lake. When the seine is drawn the water on the in-shore side is violently disturbed by the fishermen. This frightens the fish who leap over the seine in their efforts to escape and find themselves entangled with the horizontal net off which they are picked by other fishermen from boats.

The banks of the lake form a veritable paradise in spring. The lava soil of the basaltic formations is very fertile; and the great heat consequent on the low situation of the lake produces a sub-tropical vegetation, although for a short

period only. Fever is prevalent after the first rains of autumn, but otherwise, Tiberias is not unhealthy.

On the S. side the town is unenclosed, but on the rest of the land side it is protected by a massive wall and towers. Here, for the first time, we encounter buildings of the black basalt which is the material generally used beyond Jordan. As we approach by the carriage-road from Nazareth, we first observe the *Serai*, with its numerous domes, to the left, and the recently restored mosque, with its handsome minaret, to the right. Below the *Serâi*, at the N. town-gate, are the large hospital and the physician's and pastor's dwellings, belonging to the *Mission Station of the United Free Church of Scotland*. The church and monastery (with school) of the Orthodox Greeks adjoin the town-wall at the S.E. end of the town, near the lake, and were built in 1869 among ruins, said to date from the Crusades. The small church and parsonage of the United Greeks are built against the town-wall in the S.W. part of the town. *St. Peter's Church* and the Franciscan Hospice and Monastery (with school) lie close to the lake on the N. side of the town. The tradition that the miraculous draught of fishes (John xxi. 6-11) took place here is comparatively modern. There are two *Synagogues* on the bank of the lake. The Frank Synagogue, built on a square ground-plan, has ornamentation in the Arabian style. The Synagogue of the German Jews is a long rectangle with ancient columns and round arches; there is an ancient Greek inscription on the exterior. The extensive ruins of the *Castle* lie to the N. Near it is a mosque with a few palms. The top of the ruins commands a beautiful view.

About 5 min. to the N. of the town, below the new road to Nazareth, is shown the tomb of the famous Jewish philosopher *Maimonides* (Rambam. d. 1204); near to it are the tombs of Rabbi Ami and Rabbi Jocanan Ben Sakai; 1¼ hr. farther up the hill, the tomb of the celebrated *Rabbi Ben Akiba*.

About ½ hr. to the S. of Tiberias lies the celebrated *Hot baths*, reached by a good road (seat in carriage ½ fr.). On our way we pass numerous ruins of the ancient city, including the remains of a thick wall, fragments of buildings and of a fine aqueduct towards the hill on the right, and many broken columns. Nearest the town is the new bath-house, with private baths; farther to the S. lies another bath-house, with several dirty general rooms and also two private baths. Still farther to the S. is the oldest bath-house of all, close to the chief spring. The general bath-room in the N. bath-house

should be avoided. The charge for a private bath (which should be cleaned and freshly filled for each bather) is 1 1/2 frs. (in April-May, during the season, 3-4 frs.). Bathers are recommended to douche themselves with lake water after the warm bath, as otherwise the strongly saline spring-water is apt to induce an uncomfortable irritation of the skin. The water is much extolled as a cure for rheumatism and cutaneous diseases. The principal spring has a temperature of 143° Fahr.; other similar springs flow into the lake unutilised, leaving a greenish deposit on the stones. The water has a disagreeable sulphurous smell, and a salt, bitter taste. It contains sulphur and chloride of magnesium.

Beyond the baths is a *Synagogue* of the Sephardim, and close by a school of the Ashkenazim, with the graves of the celebrated *Talmudist Rabbi Meir* and two of his pupils.

THE CARRIAGE ROAD TO SAMAKH (railway station) continues to skirt the bank of the lake towards the S. In 1 1/3 hr. we reach (r.) the ruins of *Sinn-en-Nabra*, the ancient *Sennabris*, a town and fortress commanding the route. 20 min. *Khirbet el-Kerak*, a group of ruins on the lake-shore. Its identification with *Taricheae*, which played a part in the Jewish rising, is questionable. In 10 min. more we reach the *Báb-et-Tumm*, a ford of the Jordan (here 65 ft. wide) near its exit from the lake. Four large arches of the old bridge (*Jisr Umm-el-Kannâtir*) are still standing. At the corner of the lake lies the Jewish colony of *Kinnereth*; farther to the S. is that of *Melhamiyeh* (120 inh.; 1 1/2 hr. by carriage from Tiberias). Samakh is 1/2 hr. beyond the bridge.

A sail on the lake should not be omitted, but voyagers should keep close to the shore, on account of the sudden squalls. Those who do not make the tour to Safed are recommended to visit *Et-Tâbigha* and *Tell Hüm*.

Excursions to the E. bank of the lake are unsafe, owing to the Beduin, and must, therefore, either be made by boat or with an escort. The price of a boat is 20-30 fr., according to the length of the excursion. Crossing the lake obliquely from Tiberias, we may land near the ruins of:

KAL'AT EL-HUSN, which is most probably the ancient *Hippos* of the Decapolis, the *Susitha* of the rabbis. The latter name has survived in *Súsiyeh*, 1/2 hr. to the S.E. The situation of the town was very secure, as the plateau on which the town and castle stood is precipitous on three sides, and is accessible from the E. only. The walls ran round the brink of the plateau. Caves, columns and other interesting remains may be seen.

From this point we proceed to the N. to *Kursi*, lying on the left bank of the *Wâdi-es-Samâk*. An attempt has been made to identify *Kursi* with *Gergesa* (Matt. viii. 28), although Mark v. 1 and other passages read *Gadara*. We may next proceed to the plain of *El-Batiha* (*El-Ebteiha*), at the N. end of the lake. At the N. end of this plain, on the slope of the hill, and $3/4$ hr. from the lake, lie the ruins of *Et-Tell*, the ancient *Bethsaida* (Luke ix. 10; John i. 44), the birthplace of Peter, John, and Philip, which was rebuilt by Philip, the son of Herod, in the Roman style, and named *Julias* in honour of the daughter of Augustus. The ruins consist only of a few ancient fragments, the building material used being basalt. From this point we may skirt the W. bank of the lake to Tell Hâm.

APPENDIX.

THE LIFE OF THE WESTERN CRUSADERS IN PALESTINE.

This appendix is compiled, with some additions and alterations, from "The Latin Kingdom of Jerusalem," by Lieut.-Col. C. R. Conder, R.E., published by the Committee of the Palestine Exploration Fund, 1897.

The Western Crusaders, or, as they were called, the Latins in Syria enjoyed, for nearly a century, an amount of peace and prosperity greater than that of most European lands during the same period, and often for many years at a time they were untroubled by war, and even then their contests were at first all on the boundaries of the kingdom, which was ever growing wider and stronger. An indication of the difference between Palestine as we see it and Palestine as the Crusaders made it, may be found in the fact that careful inquiry shews that the modern cultivation only takes in about one-tenth of what was profitably tilled and tax-paying land in the twelfth century. It is, therefore, interesting to consider the daily life that the Crusaders led in the East. The picture so presented also, in part, applies to the conditions of the thirteenth century, after the Eastern question had been settled by agreement between King Richard and Saladin. In two main features there was a difference between the two periods—namely, in the ownership and organisation of the country, and in the increased trade, which made the later merchant population more important. As regards the nobles and the lower classes, the habits of life remained but little changed, excepting in regard to increased education and better understanding of the East.

THE ORGANISATION OF THE KINGDOM.

The kingdom was organised with its great fiefs of Tripolis, Antioch, and Edessa (Urfa); its four chief baronies of Jaffa, Hebron, Galilee, and Montreal; and its lesser Lordships of Darum, Arsûf, Caymont, Cæsarea, Beisân, Sidon, Beirût, Toron, Maron, Suethe, St. George, and Haifa. The same feudal organisation which bound the provinces to the Royal Domain also regulated the holdings of the knights in the subordinate divisions of the country, and in part con-

trolled the trading communes in the seaport cities, save in so far as self-government was granted, by their charters to the Genoese, Pisans, and Venetians, and the merchants of Amalfi and Marseilles.

LORDS AND LORDSHIPS.

Each of the greater vassals had a court with officers like those of the king—a constable, a marshal, a baillie (or treasurer), a seneschal, a grand butler, and a chancellor. Each prince had his chamberlain, each castle its castellan. The great Orders also had their various officers under the Grand Masters; and under the Viscount or president of the Court of Burgesses were officials with native titles, and dragomans or interpreters. The trading communities had their consuls, responsible to the home authorities; and the jurisdiction of the Church was organised under the Latin patriarchs of Antioch and Jerusalem. The smaller fiefs in towns and villages owed to the barons military service according to their size and value; and rendered to their owners certain shares of produce, and a certain number of horses and mules. The land was divided into carucates, which might be separately sold; and by their number the values were assessed. Thus John of Margat's fief was valued at two hundred bezants, and fifty measures of wheat, twenty of barley, ten of lentils, and fifty of oil. He furnished four horses in time of need. Eudes of Seleucia owed two hundred bezants, fifty measures of wheat, one hundred of barley, five of lentils, and fifty of oil, also providing four horses. John, Lord of Arsûf, was valued at five hundred bezants, bringing the same number of horses; and John of Beit Jibrin at three hundred and fifty bezants, and the produce of two carucates, for the same service. Three pack animals were equal to two horses; and small owners, not being knights, provided each his beast when following his lord. The lord in return provided sustenance for his knights, and, through them, for their followers, in a degree which was to the less wealthy lords often a terrible burden; his own income was derived from customs and rents, but these left not less than half the produce of the soil in the hands of the Moslem peasants. The duties, as well as the rights of property, were fully understood by these great lords, living on their lands amid their people, defending and guiding them in times of war, doing justice in times of peace, and helping the poor and unfortunate in times of famine, earthquake, or locust visitations. In States that were small and

thinly peopled, in days of war and ignorance, while trades and professions were yet in their infancy, the feudal system was a blessing to the people, holding them together with a strong hand, under experienced rulers trained from childhood to their duties. Tyranny, in Syria at least, was checked by laws which were common to every province: liberty was protected by courts and juries; and public opinion demanded from the seigneur a generosity and justice, a courtesy and kindness, which were part of the religion of a gentle-born knight, whose fair name was the patent of his rank. No doubt this character for upright dealing was lost in the last years of social dissolution; but under kings like Godfrey and his brother, Baldwin du Bourg, and Fulk of Anjou, the example set from above seems very generally to have been followed; and most of the barons and seigneurs were respected for their courage and firmness, and loved for their justice and kindly courtesy. Some of the deeds by which the fiefs were held describe the boundaries with completeness, running from some fixed point—a tree, a cave, a rock marked with crosses—and they stipulate that the holder shall himself appear “when-ever the king orders out the army.” Some fiefs only owed a single knight out of a village. In the agreements with communes it was stipulated that murder and homicide, treason and theft, were cases only to be judged by the king or by his courts. The levying of forces, and equality of law, were thus made equally simple, through a self-acting system of tenure. Joynville informed St. Louis that the maintenance of a single knight, with those who followed with him to the war, amounted to four hundred livres for six months, with double that sum for his own equipment with horses and armour, and to keep “a table for my knights.”

THE POPULATION OF THE KINGDOM.

The population of the country was very much mingled, including elements from many parts of Europe and Asia. In the middle period it included Latins and Germans, Hungarians, Scots, Navarrese, Bretons, English, Franks, Ruthenians, Bohemians, Greeks, Bulgarians, Georgians, Armenians, Syrians, Nestorians from Persia, Indians, Egyptians, Copts, Maronites, and people of the Delta. The ruling race was Norman, Italian, Frank, and Provençal, with knights from Lorraine and Auvergne, Burgundy, and France. In the second generation inter-marriage with natives began to be common, and even from the first the Norman princes took

Armenian wives. The Germans were less numerous, most of them having returned after the First Crusade.

THE ENGLISH IN PALESTINE.

The English were few, though Queen Theodora gave a house to an Englishman in Jerusalem as early as 1161 A.D. In the next century poor English pilgrims became so numerous as to need a special home of refuge, in the "English Street" of Acre; this was the hospital of St. Thomas of Canterbury, which, like that of St. John of Jerusalem, grew into an order of chivalry, the English doctors and surgeons becoming knights pledged to a celibate life in the service of the sick and wounded. The arms of the Order of the Hospital of St. Thomas of Canterbury in Acre were a red cross on a white shield with a gold scallop-shell on the cross. A representation of these arms is to be found in the English Cathedral of St. George in Jerusalem. The Order lasted in Acre until 1291, and is last heard of in England in the reign of Henry VIII. We hear little of those Saxons who came in the First Crusade with Edgar the Atheling.

LANGUAGES OF THE PEOPLE—

The native language of Palestine was an Arabic dialect of Aramæan character; and Syriac—the tongue of native Christians some centuries earlier—was still spoken in the North. Turkish was a foreign speech, little known; but Greek, which had for a thousand years been the official and commercial tongue of Western Asia, was also commonly spoken by the townsmen. The language of Law and of the Church among the Franks was mediæval Latin, full of words taken from the Italian, the French, and the German tongues. In time also many Arabic words were incorporated, and others that were Greek, or that came from the Greek through an Arab medium. A curious instance is the word *fondacum* for a town hall, derived from the Arabic *funduk*, which was but a corruption of the Greek *Pandokeion*, "an inn." The names of weights and measures and coins used by the natives were in like manner Greek in origin, but adopted under their Arabic forms by the Latins. The Latins called a fowl market *soqueddik*, from the Arabic *Sûk ed Dik*, "market of the cock;" and many similar instances might be given, out of a vocabulary of some two hundred spurious terms, occurring in chronicles, letters, and deeds of the age, which mark the peculiar character of Crusaders' Latin.

—AND OF THE NOBLES.

The common tongue of the knights and nobles was, however, the ancient Norman-French, something of which may still be heard spoken in Guernsey. It was a vigorous and terse idiom, preserved to us in some of the chronicles and pilgrim diaries, in the *Chanson du Voyage de Charlemagne* (composed about 1075 A.D.), and in similar lays and "gestes." Many Arabic words found their way into the speech of the ruling race, converted into strange shapes by Norman tongues. But Arabic itself was gradually acquired by the more polished lords, and the names of villages and castles are often Norman translations of the native titles. It is remarkable to note that the speech of the conquerors has left no impression on the language of those whom they ruled so long. The only Crusaders whose memory still lingers in Palestine are Raymond of St. Gilles (after whom Sinjil is named), King Baldwin (after whom Sebkhah es Bardawil is named), and King Richard Lion Heart (Melek Rik, whose name was used certainly until the latter part of the 19th Century as that of a bogey to frighten children or for cursing animals). The few traces of the *Lingua Franca*, or trading patois, which survive, are found in Italian words, taken perhaps much later than the twelfth century from the merchants of the coast. Greek, Persian, and Turkish have tinged the speech of the modern peasantry far more than Norman French, or Latin, though even these foreign elements are still comparatively insignificant. On the other hand, the languages of the West were greatly influenced by contact not only with the Moors, but with the natives of Syria. When we remember such words in English as azimuth, nadir, admiral, elixir, shrub, sofa, amulet, chemise, sarcenet, artichoke, alcove, magazine, alcohol, cipher, lute, mattress, mohair, camlet, and saffron, to say nothing of terms denoting Eastern dignities or customs, we perceive the influence of Arab trade and civilization and science upon the Western mind. The mingling of so many nations, the knowledge gained of so many religions and habits of thought, strange to the West, hastened the advance of European culture. It was Europe, not Asia, which profited most in the end, and the result of the Crusades was the Renaissance. The Turks had little or no part in the education of the Latins. No Turkish words found place in their daily speech; and the Seljuks themselves fell under the same great spell of an ancient civilization, which was Greek and Persian and Arab in its origin.

EDUCATION.

The influence on the Latins of their Syrian education was not less remarkable in questions of religion. To the first Crusaders there was but one true Faith—that which the Normans had accepted under Rollo, and of which the Pope, as spiritual ruler of Europe, was the head. They supposed that the Saracens (Sharkiyn, or “Easterns”) were idolators adoring a mummy image called Baphomet or Mahound: it took many years to convince them generally that the Moslems worshipped only one God, and that the Korân taught, in Muhammad’s own words, that he was an “unlearned prophet” from among his Arab brethren. Yet within a very few years their princes were making alliances with Moslems; and after Hattin, the very Master of the Temple—a tonsured monk—was suspected not only of treachery, but even of apostasy, Moslem philosophy attracted many, and renegades began to be numerous.

INFLUENCE OF THE EASTERN CHURCHES.

Moreover, the Eastern Churches were found steadily to deny the Papal claims, and to represent themselves as more ancient in foundation, and orthodox in tenets, than any Western Church. They said that Peter never went to Rome, that Cyprian withstood the Papal claims to authority in Africa, and that Chrysostom wrote to Innocent only as to the bishop of the West. The Latins learned that nearly all the fathers were Syrians or African bishops, and that the memory of Origen and Chrysostom, of Cyril and Basil, of Athanasius and Gregory represented greater traditions than those of the West. They found that Jerome had fled disgusted from the court of Damascus, and had been the first to call the city of the Popes the “Scarlet Woman.” The influence of learned priests and monks of the Jacobite church was strongly felt by the more enquiring Normans, while the ignorance and bad conduct of many of their own Latin clergy destroyed their authority. King Amaury distressed the good and able William, Archbishop of Tyre by asking for proof of immortality outside the Scriptures. The answer, we are told, was after “the Socratic method.” No doubt the arguments found in the *Phaedo* and the *Crito* are those intended.

INFLUENCE OF THE WESTERN CHURCH.

Nevertheless the piety of the nobles was deep and unquestioning as a rule, and the gifts to the Church were

numerous. They included oil and wine, and lamps to burn for ever before the Cross and the Sepulchre and Calvary, and wax for candles, and incense. Even the whole of a man's property was bequeathed after his death to some church, and the prayers asked in return were for father or brother, wife or child, who had died, or for the soul of the pious donor himself. Some of these gifts were the issue of vows, if God were pleased to grant new conquests such as that of Ascalon; but it is suggestive that the existing documents recording them belong, for the most part, to the earlier years of Latin rule. Yet the belief that the world was "waxing old" survived even in King Richard's time. In the middle of the thirteenth century the Western clergy complained to St. Louis that no notice was taken of excommunication, suggesting as a remedy the seizure of the property of the offenders. This the just king refused, and Queen Blanche, his mother, protected peasants against priestly tyrants, although the same good king refused to speak to a renegade. Some bishops were found who would absolve men even from the Patriarch's ban; and the Knights Hospitallers, on whose land none but the Pope could lay an interdict, protected those whom their bishops had cursed. Moreover, it mattered little to a knight or noble, whose peasantry were Moslem, whether an interdict was proclaimed or no because it did not touch his powers, or interfere with his income. The Church waxed rich, and the good fathers received wine and tithes down to the very year of Hattin; but the yoke of their authority was broken in the East.

The earlier Normans were ignorant and superstitious. We hear nothing of books bequeathed or bought, but the Chronicles are full of appearances of saints and angels—not indeed within the writer's own experience, but in the days of an earlier generation of which he speaks. Many of the pilgrim diaries are written by ignorant monks, and notice superstitions of the age common to East and West, such as the "Egyptian," or unlucky days for setting sail, and the half-eaten fishes which the Saviour threw into the Sea of Galilee, where they still swam alive, and the holy oil of the Sardenai image, and the ambrosial liquor of St. Catherine's tomb on Sinai. Legends from the Apocryphal Gospels, and from the lives of the saints, were firmly credited, and relics devoutly revered. The Rock of Calvary was covered with the crosses brought by pilgrims, and the Patriarch sent a fragment of the True Cross to Germany, to be adored by all who were too weak or poor to travel to Jerusalem. Relics were also eagerly demanded from the Holy

Land, including remains of St. Thaddeus, and of the mythical King Abgar, from Edessa. In the thirteenth century, on the other hand, the relics came from West to East. The arm of St. Philip was sent to Acre in 1268 A.D. from Florence, where it had been adored for sixty years; and English soldiers were protected, in King Richard's time, by "a certain writing hanging from the neck," better than by the coat of mail, or thick pourpoint beneath. The natural history of Palestine was well known in the thirteenth century, but in 1130 A.D. it was believed that no bird was able to fly across the Dead Sea.

THE ASSIZES OF JERUSALEM.

Perhaps the most remarkable feature of the Latin rule was the great Code of laws, framed to meet the peculiar conditions of the Syrian government. The Assizes of Jerusalem, as now extant, belong to the thirteenth century, and were edited by John d'Ibelin for the new kingdom of Cyprus; but the core of the Code is of much earlier date, and was founded on the *Letters of the Sepulchre*, drawn up by Godfrey himself. The basis of these laws was found in Justinian's Code, and they presented features as yet quite unknown in Europe, especially in their careful provision of justice for the bourgeois and the peasant, and for the trading communes whose fleets were so necessary to the king. Three courts existed—for nobles, burghers, and villeins respectively. Over the first, or High Court, the king presided, aided by judges chosen from the liege knights, and before the king and his assessors, barons and knights were judged. The Court of Burgesses, to judge the townsmen and Franks not of gentle birth, was under a Viscount (or Sheriff) appointed by the king, but with a jury of citizens, who did judgment upon all freemen of their own rank, or even upon knights who chose to come before it. Over these burgesses the High Court had no control. The third, or Native Court, was under a reiyis, or native "head," with council or jury of twelve natives—modelled on the village mejlis surviving to our own times. The native customs were administered to the villeins, or peasants bound to the soil, who, like serfs in the West, were sold with the property. The only cases reserved were blood feuds, murder, and other crimes of violence, and the same reservations governed the communal rights. In later times this court was changed, because it would seem that corruption, never rooted out of Oriental tribunals, increased under the reiyis. In its place the Cour de la Fonde was constituted, under its baillie, mainly for

commercial cases. The jury then included four Syrians and two Franks. The Court of the Chain was, in fact, the Custom-house, named from the chains which closed the mouths of harbours like Acre, Sidon, or Tyre. In spite of many immunities the Customs appear to have been an important source of revenue to the State. The regulations of the markets were under an official called a *mathessep*, from the Arabic *matahaseb* or "accountant." He had charge of the standard weights and measures, inspected streets and bazaars, and regulated the trade of bakers, butchers, cooks, and corn merchants, dealers in fried fish, in pastry, in butter, oil, and in various drinks, and also the native schools, the native doctors, oculists, and chemists, the horse surgeons, grocers, money changers, and hawkers, the cloth merchants, tanners, shoemakers, goldsmiths, blacksmiths, and tinsmiths, the slave market, and the market for horses and mules.

An Arab writer has described the Custom-house of Acre about 1184 A.D. under its native title of *diwân*, whence the French "douane." The scribes, assisting the farmer of the Customs, though Franks, could write and speak in Arabic. The baggage of travellers was examined, and the imports of merchants taxed according to regulation. The caravans paid certain imposts for safe conduct, and posts were garrisoned along the roads to levy these, with bars or turnpikes closing the way in certain defiles. The tariff of the Templars in Armenia in the thirteenth century is still preserved.

The right of anchorage in harbours and roadsteads was also paid for ; but the main revenue was raised from capitation taxes—on the Moslems, on the Jews, and even on the Syrian Christians. Baldwin II. took off, at the Patriarch's request, a tax from which the pilgrims suffered at the Jerusalem gates, for all who brought in corn and vegetables; but this, apparently, still was levied on others who were not pilgrims. The privileges of free trade, granted to the Italian cities, were thus of very high advantage in a country full of local imposts. All this great system fell to pieces at Hattin, and Joynville commends Sir Gautier de Brienne because "he kept possession of his country of Jaffa for many years, although continually attacked by the Egyptians, and without enjoying any revenues but what he gained in his incursions against the Saracens."

ARMOUR OF THE PERIOD.

The dress of the Franks was not less influenced than were their manners by living in the East. The armour of

Crusaders we still find sculptured on monuments of our own country. It consisted of the hauberk, or coat of chain-mail, with leggings of the same, and iron shoes, and a hood of mail or a round cap, often with a nose piece, and a neck piece of mail. The hauberk came to the knees, and was divided into tails behind for riding, and under it was worn the gambison, bliaud, or pourpoint, which is described as "a tunic of many folds of linen difficult to pierce, and artfully worked with the needle." This was usually stuffed with wool soaked in vinegar, which was believed to resist iron, and similar quilted protection was also worn by Saracens under the Persian name of *khazagand*. Scale armour was worn in King Richard's time, and the helmet became gradually pot-shaped, covering the face with bars, as shewn on the seal of John d'Ibelin. The shield was of wood covered with leather and braced with iron, some two feet in length, with a point; and on this the arms of the knight were painted. The mail was covered with a robe of linen or of silk such as that of the Templars—white with a red cross—or of the Hospitallers—red with a white cross—and the horses were also protected from heat and flies by similar coverings, and even with mail. The cuirasse and greaves, with other pieces of plate armour, did not appear until late in the thirteenth century.

The infantry of the Franks had a short shirt of mail, and leather breeches mail covered, with helmets and long shields. They carried the spear, and Danish axe, and club, the sling, and dagger. The lance and sword were used by horsemen. The Frisons had a javelin with a thong, but the bows and the cross-bows of the archers placed between the spearmen did most execution. The native troops, light armed and irregularly marshalled, must be considered later. The army marched round its standard, which was sometimes drawn on a truck, and ambulances for the sick were not forgotten, with provision waggons, and pack horses. The music of the army included horns and trumpets, the pipe, the timbrel, the harp, and the *nacraires* or metal drums borrowed from the East.

HERALDRY IN SYRIA.

The bearing of heraldic devices began in Syria during the Crusades, and appeared among Turks and Latins alike. It was no doubt as necessary for the knight, who could not speak the native tongue, and whose face was hidden, to bear some distinguishing mark by which his followers—especially the natives—might know him, as it is necessary even

now to make use of uniforms and badges. The antiquity of a coat-of-arms is shewn by its simplicity. The red shield and the white are among the oldest in France. The Ibelin Counts of Jaffa bore a gold field with a cross patée gules. The arms of Jerusalem (five gold crosses on a golden field indicative of the five wounds of Our Lord) were older than heraldic rules which made them false heraldry, as shewing metal upon metal. The Turks had also their badges, on banners or bucklers, and in the twelfth century the family of Ortok bore the two-headed eagle, which they may have noticed carved on the rocks of Asia Minor by the Hittite tribes four thousand years earlier, and which came to Russia, and to Austria, to be thus adopted finally by two Christian emperors. Saladin and the Egyptian sultans of the 13th century bore the lion, which equally appears on the seal of John, Viscount of Tripolis, and Kalawun bore the duck, according to the Mongol meaning of his name. The lambrequin, or roll round the helmet, was taken from the keffiyeh or Arab head-dress. The heraldic furs all came from Asiatic trade. Henry of Champagne even deigned to wear the turban and the Arab robe which Saladin sent him, and the sausage-like rolls of silver wire and hair—the aghal—with which the Arab holds his keffiyeh in position—are perpetuated in English heraldry as “crest wreath” out of which a crest rises either on a hemlet or when pictured on paper.

CLOTHES IN TIME OF PEACE.

The dresses worn in time of peace were rich and gay, and increased in magnificence as wealth increased. They were often inherited, and all men were expected to dress according to their rank, and not to ape their superiors. The hair was worn long except by Templars, and the beard was grown. King Richard shaved the beards of the Cypriotes “in token of their change of masters.” The dresses also appear to have been long and loose, with wide sleeves, and lined with fur, which has always been prized in the East, though the short cloak of Anjou also belongs to the twelfth century. The costume of the French knights in Palestine is described, in the time of the third Crusade, in quaint terms:—

“For the sleeves of their garments were fastened with gold chains, and they wantonly exposed their waists, which were confined with embroidered belts, and they kept back with their arms their cloaks, which were fastened so that not a wrinkle should be seen in their garment . . . and round their

necks collars glittering with jewels, and on their heads garlands interwoven with flowers of every hue: they carried goblets, not falchions, in their hands."

King Richard's own dress was specially magnificent at the time of his wedding in Cyprus. He rode on a red saddle spangled with gold, and having the peak behind adorned with gold lions. His vest was rose coloured, with crescents of solid silver; his hat of scarlet embroidered with beasts and birds. His sword hilt was gold, and the scabbard, bound with silver, was attached by a woven belt. His spurs were also of gold.

In the thirteenth century Joynville describes equally magnificent costumes. His own squire was dressed in scarlet striped with yellow. The surcoats at festivals were often of cloth of gold; and brodered coats-of-arms and rich saddles became commoner, and in the East St. Louis wore black silk lined with squirrel skins, and with gold buttons. The surcoat was sometimes of "velvet in grain," and the hats lined with ermine for kings. The knights were clad in silk, and the coverlets on the beds were of scarlet lined with minever—the fur of the Siberian squirrel; in which mantles also the dubbed knights were wrapped after the bath. The merchants were more soberly dressed—in camlet with rabbit's fur, or in the woollen tyretain named from Tyre. The monks and palmers wore the roughest dress, but the array of the higher clergy was rich and costly.

LATIN LADIES IN PALESTINE.

The Latin ladies were equally magnificent, in long trained dresses with long wide sleeves. The tall slight figures, with plaited locks hanging to the waist from either shoulder, are known from the monuments. The grey Norman eyes and fine small features, most admired, were very different to the ruddy and black browed Armenian beauty, or to the fine olive complexion and the long black lashes of the pure Arab women, whom, however, the knights seem also to have admired, though less attracted by the dead-white hue of the stout Greek ladies, who painted their faces, as they still continue to do. The Baronesses were decked in samite and cloth of gold, with pearls and precious stones. Ibn Jobeir describes the bride he saw at Acre in 1184 A.D., in a sweeping robe of cloth of gold, with diadem and veil also of gold: who walked preceded by Lords in their festal dresses, and accompanied with music and with song.

The laws of chivalry gave to these ladies from the West a very different position to that of their Eastern sisters. Though faithless dames and recreant knights were found, the creed of the gentle embodied the truths of their faith, whatever they thought of its dogmas. To be brave and true was not enough unless a man were also humble of heart, and courteous to all, and pure of life, and kind and merciful. It was no idle saying that "next to God all honour came from ladies," for the deeds of the age shew us how all that was done was by the dame's consent. When she was an heiress she made her own agreements, by consent of her husband. Whether the manners of modern society are preferable to those of houses which, from one generation to another, trained up the young who lived in the castles of their Lords in all that was fair and gentle, as well as in all that was manly and adventurous, we may perhaps doubt; in a time when many of the clergy were ignorant and self-seeking, and the lower classes brutal, such education was the very salt of the earth; and the influence of ladies was a softening restraint on violent and daring men. Venetian traders might immure their women in palaces not unlike the harem of the East, but the Norman lady was not only free, but was the queen of all who stood before her. For Salic law, named from a Frankish tribe, was never binding on Normans, and the fiefs descended not only to the heiress, but to the second husband of the widow without a child. The age of majority was fixed, for boys at fifteen, and for girls at twelve, by the Assizes, yet mothers of princes sometimes kept their sons in ward till twenty-one, and Milicent exacted obedience from her son Baldwin III. for many years, having herself been crowned. The courage of ladies who went out on long campaigns with their husbands to the East, who held their wedding feasts in beleaguered castles, and bore children on crowded galleys (like Queen Margaret of Provence), obliged to set to sea again with infants of a few weeks old, will not be questioned. The degeneracy of the later generation is traced to marriages with native women, and not to be laid to the account of Latin ladies. Queen Theodora was served by eunuchs—but she was a Greek. In the early days of Baldwin I. a Christian knight did not fail to care for a Moslem's wife even when fighting against her lord; but when the Syrian dancing women began to appear in the castles—and delighted the French at Acre—the spirit of chivalry was already dead.

CASTLE-LIFE.

The life of both knights and ladies in the castles was perhaps less dull in Palestine, where the winter nights were not so long, than in Europe. Gloomy and bare as the great halls and turret chambers now appear, they were at least cool in summer and warm in winter, because of the thickness of their walls. The light of the wax torches, tapers, and lamps was dim; but few read; and usually they went to bed early, and so enjoyed the early dewy dawn. Knights and ladies played chess with huge pieces on heavy boards. the men gambled at "Tables." The ladies sewed and embroidered, they played the milder games of draughts and backgammon, made rose-leaf jam and other cates and distilled-waters, said their prayers from jewelled breviaries, and taught their daughters all a dame should know. There were, moreover, rich Oriental hangings, and wondrous Persian carpets, and pillows of silk and down, to beautify their bowers; and all the glorious art and colour of the East was at their service. They drank from chased goblets of silver and gold crusted with gems, and enjoyed the baths of the castle, and the noonday siesta. They went out to hawk and hunt, or to wander in gardens and orchards; and merchants came to them with rich stuffs and jewels, and works of exquisite Oriental art; and jongleurs, troubadours, musicians, and readers of romances paid their lodging with performances at evening, in the great dining hall of the castle.

DOMESTIC DETAILS.

The tables were spread with fine white linen. The food included game and fish—the roebuck of Carmel, the fallow deer of Tabor, the gazelle of the plains, bears' feet from Hermon, Greek partridges and quails, woodcock and snipe, and desert grouse, as well as mutton and beef, wild boar and fowls. The fruits of Syria—oranges and lemons, damsons and pears, apricots and quinces, apples and nuts, dates and bananas, grapes and melons—were followed by spices and preserves; and flowers of orange or violet, crystallised in sugar. The sauces, learned from the Arabs, with vinegar and lemon juice, seasoned the dishes. They drank the heady wines of Lebanon and Hermon, and beer spiced with nutmeg and cloves, and sherbet cooled with snow. They had butter and cheese in spring, and the sour delicious *leben* of the Arabs. There were flowers enough in the plains and valleys—tulips and anemone, narcissus and cyclamen; and roses at

Gebal and Damascus and growing wild on Hermon; and fragrant gardens often lay within the city walls. William of Tyre speaks of the dances of natives, celebrating family festivals; and for music they had harps and lutes, organs and rebecks, cymbals and nacaires, flutes and guitars.

AMUSEMENTS.

For amusements they had the tourney, and feats of skill on horseback, and the quintains, and hunting and hawking. There was plenty of game: even bears and leopards, as well as gazelles; and King Fulk was killed chasing a hare with a lance. The boar was also noble sport, and the hounds were excellent, as were the Arab *slughis* or greyhounds. They also hunted with cheetahs and lynxes; and Arab emirs were as fond of hawking as the knights who lost their hawks and hounds in Phrygia, or Philip of France whose falcon flew into Acre. King Richard went boar hunting near Ascalon in the midst of the war, and was nearly killed by an ambush when hawking. The life of the Normans was gay and pleasant, but for the fever in the lowlands, and the mosquitoes, and fleas, and heat, and, in a lesser degree, the snakes and scorpions which sometimes gave trouble. The two curses of the nobles were wine and dicing; and the latter especially was a crying evil. The temperance of the Normans was naturally greater than that of the Germans, but the natives of Palestine saw with astonishment the mighty eating of the English. Fishing was perhaps not an amusement, but the Latins ate fish in Lent, and the monks were fond of eels. Among other rights we find noticed that of eight days' fishing between Septuagesima and Easter in the Sea of Galilee—which swarmed with fish—and of keeping a ship on the lake, granted by the Patriarch. Bohemund of Antioch gave the monks of Tabor a thousand eels each year, from the lake of Antioch; and the brethren of St. Lazarus gained the same privilege in 1216 A.D.

ARCHITECTURE.

The monuments which the Latins left behind them in castles and churches attest their mastery of the art of building. The masonry was far more truly cut than that of the Byzantines: the slender clustered pillars, the bold and sharp relief of the foliated capitals, the intricate designs of cornices, witness their skill as masons and sculptors. The mighty rusticated stones of the ramparts rival the Roman ashlar in size and fitting. Their mortar, with powdered shells

and pottery, was harder than stone, their arches and ribbed groins were superior to the Arab workmanship. The finer finished masonry is signed with masons' marks, including Norman letters and mystic signs—the bow, the fish, the hour glass, the trident, and fleur de lys, Solomon's seal and the shield of David; and the same marks so found in the twelfth century in Palestine, where the builders were Italians and Sicilians, recur in the thirteenth and fourteenth centuries on the walls of cathedrals in France, in England and in Scotland.

The houses in the cities were yet more noble than the castle halls. The towns were small, at least within the walls, though suburbs sometimes stretched among gardens beyond, as unvalled hamlets also climbed the steep slopes to the scarped rock and deep ditches of the castle. The castle of Beirût, close to the sea, looked out on the bay on one side and on the garden's round the city on the other. A floor of mosaic in the hall represented waves: the walls were veneered with marble; the vaulted roof was painted like the sky. A marble fountain stood in the midst, and a dragon disgorged a stream from its mouth. Large windows let in the sea breeze, and the coolness of the chamber was delightful in summer.

Acre and Tyre and Antioch were full of palaces, on whose roofs the noble ladies walked in crowns of gold. The streets were covered with coloured awnings, after the Italian manner; and the ceilings of the Sidon palaces were of cedar brought from Lebanon. Antioch was full of fountains, fed by a great reservoir on the heights in the north-west corner of the city. The houses, as at Damascus, were on the outside of mud, but they enclosed courts paved with marble, with tanks and gardens of orange-trees, and underground channels carried running water through the houses.

The castles were perched on heights, or raised on hillocks in the plain. The outer walls ran along the precipices, often scarped, and the approaches were cut off by rock-cut ditches difficult to undermine, in which were rock-cut stables with rocky mangers for horses. The inner bailey was fortified with a second wall, and led to the courtyard into which the chambers opened; while great outer towers often replaced, or else were added to the keep. The Templars built round chapels in their towns and castles. The Hospitallers had also chapels in their inner courtyards. The best remaining examples, at Toron, Baniâs, and Krak des Chevaliers, still remain almost intact, and at Krak, north-east of

Tripolis, the battlements of the towers are standing, and the heavy oaken door, studded with nails, leads to the stepped and vaulted passage, by which the horseman rides into the inner court.

CHURCHES AND CATHEDRALS.

Yet more remarkable are the Latin churches still either standing in ruins or preserved as mosques. In the earlier age the masonry is heavy and half Byzantine, with classic pillars and round arches; but about 1140 A.D. the pointed arch—at first low and broad—begins to be associated with clustered shafts, ribbed vaults with groins, and delicate tracery. The Norman dog-tooth moulding also then appears, and a peculiar arch with voussoirs like the backs of books in row. In addition to cathedrals and priories, churches were raised by foreign princes, as when Conrad III. of Dachau vowed as a pilgrim to build one. The earliest erected was the choir of the Holy Sepulchre, and the church of Tabor was built in 1110 A.D., St. Mary Latin in Jerusalem was standing in 1103 A.D., and Ste. Marie la Grande in 1140 A.D. The small but beautiful church of Bireh was built in 1146, St. Samuel of Mountjoy in 1157, and the Nazareth church was the latest in 1185. They all included fonts, superseding the Greek baptistries, and that at Bethlehem bore the modest inscription that it was given by those “whose names are known to the Lord.” The beautiful church of St. John at Gaza, and that of St. Mary at Ramleh, stand almost intact as mosques. At Hebron a Gothic church occupies half of the ancient Herodian enclosure, round the tomb of Abraham. In Cæsarea only foundations of the great cathedral remain, and not much more at Tyre. At Samaria the church of St. John is half ruined: at Nâblus the principal building, dating about 1150, is now a mosque. The ruins of the large churches at Tabor and Nazareth are traceable, but those of Acre have perished. In Syria the best preserved example is that at Tortosa with its added minaret. The plan is nearly always the same, St. Samuel being the only cruciform church of the age. A nave and aisles ended in three apses, built for the Latin rite and not divided by walls. In one case (at Kubeibeh, north of Jerusalem) the stone altar stands yet against the central apse wall; and the piscina is often traceable. The nave rose to a second tier, with clerestory windows above the roofs of the aisles, and a barrel vault is usual to both aisles and nave.

For the adornment of churches and monasteries pictures in glass mosaic, or frescoes, were sometimes made. They existed in the cathedral of the Holy Sepulchre, and in the Templum Domini, but are only extant now at Bethlehem. These latter mosaics were given by Michael Comnenos, whose portrait the artist Efrem introduced among the saints. The groundwork was of gold, and from the fragments left we know them to have represented half lengths of the ancestors of Christ, with Greek inscriptions, and buildings with curtained altars and arabesque foliage, referring to the councils of the church; while quaint Byzantine figures of angels stand above between the windows. On the west wall Joel, Amos, Nahum, Micah, Ezekiel, Isaiah and Balaam were figured with a "tree of Jesse" whence they sprang. In the choir the subjects represented were from the life of Christ and of the Virgin. In the Jordan Valley, near Jericho, the ruins of the Latin monastery of Hajlah were till recently covered with Byzantine frescoes of the twelfth or thirteenth century, now destroyed by the vandalism of Greek monks. The subjects included the Resurrection and the Last Supper, with figures of Pope Sylvester, Sophronius of Jerusalem, John Eleemon, and Andrew of Crete, and a smaller picture of the Annunciation. This monastery appears to have been the famous Calamon of the Middle Ages. Near Tripolis also a rock, with hermits' graves, is covered with pictures over which coarser pictures were painted by the Greeks in later times. The earlier designs represent Christ as the carpenter, the Annunciation, the Salutation, Christ enthroned between Joseph and Mary, and a figure on a tree, perhaps intended for Christ on the Tree of Paradise (taken from the Gospel of Nicodemus), with other subjects connected with the legend of some saint or Latin abbot.

BYZANTINE INFLUENCE.

The Latins were mainly influenced in their art by Byzantine models, and probably employed Byzantine artists. The miraculous pictures of Tortosa and Sardenal were already ancient when they came with others bearing Syriac inscriptions. At Beirût was a picture of Christ, which was said to have bled when the Jews pierced it with a spear, and a drop of this blood healed the sick. The Latins had statues as well as pictures in their churches, such as the full-sized silver statue of Christ above the Holy Sepulchre itself. Their seals and coins were also influenced by Byzantine art. A special coinage was, however, struck at Acre, in the thirteenth cen-

ture, for use with natives, bearing the cross on one side and the Arab legend "God is One" on the other, and round the centre, also in Arabic, the words "Father, Son and Holy Ghost," "Struck at Acre in the year 1251 of the Messiah." Similar coins were struck at Antioch, and they were called Saracen bezants, and contained about seven shillings in gold. One of the most remarkable relics of twelfth-century art is the breviary of Queen Millicent, now in the British Museum, with its covers of carved ivory and silver, and silk back embroidered with a cross of gold, all in Byzantine style.

TOPOGRAPHY AND ZOOLOGY.

The Latins were at first extremely ignorant of literature, and Theodorich remarks that, being strangers, they knew the names of few places. They indeed carried hopeless confusion into topography when they placed Beeersheba at Beit Jibrin, Bethel at Jerusalem, and Ashdod at Arsuf. The ancient Bible towns were much better known in St. Jerome's time, and often preserved by the Greeks while the Latins invented new sacred sites. They could not read Arabic as a rule, and when Tripolis was taken they burned the valuable library of the Kadi Abu Thaleb Hosein. Yet the Normans were not all illiterate, since King Henry Beauclerc already had translated *Æsop's fables*. A knowledge of Greek was attained by churchmen like Geoffrey, abbot of the *Templum Domini*; and Renaud of Belfort studied Oriental sciences under native masters in Saladin's time. Jurisprudence was also much studied, and a theologian was expected to understand grammar, logic, and rhetoric. Early in the thirteenth century Jacques de Vitry gives a good account of the fauna of Syria and Egypt, describing such animals as the lynx and jackal, the cheetah and cerastes, the hyæna and hippopotamus. He had heard from traders of the elephant and rhinoceros, the caiman, the boa, and the beaver. He knew the ibis, and might have seen crocodiles in the river north of Cæsarea, where they had been for a thousand years at least (being noticed by Pliny and Strabo), though tradition said they came from Egypt. He had also seen parrots brought from India, and knew that the pearls of the Persian Gulf came from oysters. But such learning spread rather among laymen than in the Church, and few of the clergy had studied at the University of Paris, as William of Tyre had done for ten years.

GROWTH OF PAPAL POWER.

In Europe the Papal power increased and reached its

culmination while the rich Syrian Church obeyed the fiat at Rome. In the time of King Fulk, Louis VII. was entangled in disputes with Pope Innocent II., who claimed the right of investiture to benefices in France. Thirty years later the Papal power was at its height in England, as represented by Thomas à Becket, when bishops usurped the rights of king and people. After the third Crusade, in 1208 A.D., came the quarrel with Innocent III. as to Stephen Langton, when King John was forced to receive his crown anew from the Pope, and interdict and excommunication followed each other, and tribute was levied on England by Rome. About the middle of the twelfth century Alexander III. made the proud Frederic Barbarossa prostrate himself before him, and set his foot on his neck. But heresy already troubled the court of Rome, in Longuedoc, and an emperor was to arise who cared not at all for excommunication: the Eastern Churches were slow to be reconciled when their bishops had been dethroned by the Latins. Even in the presence of a disaster like Hattin it was difficult to rouse the ancient spirit, and when King Richard came to aid the cause of the Church his settlement of the East was only improved on—for a few short years—by an adversary of the Pope, and the Crusaders' zeal died out never to be revived. It almost seems as if the fortunes of the Church of Rome had waxed and waned with the fortunes of the Latins in the East.

THE LATIN CHURCH IN PALESTINE.

In 1113 A.D. Pascal II. placed the bounds of the patriarchates of Antioch and Jerusalem at the River Eleutherus (Litani), having exhorted the clergy to obedience two years earlier, and approved the parishes in the same year. Councils were held under the Legate at Jerusalem, in 1107 and 1111 A.D., and to depose the Patriarch in 1115; in 1120 there was a council at Nâblus for a reform of morals: in 1137 the encroachments of the Patriarch of Antioch were annulled by Innocent II.: in 1141 there was a Council at Antioch; and in the next year, on Sion, to warn the Armenian Catholicus against his abhorrent heresies; and many references to Rome served in addition to confirm the Pope's authority over the Church in Syria. Most of the bishoprics were at ancient centres, established in the fourth and fifth centuries, but in Palestine some new sees were established, including Hebron, Nazareth, Bethlehém, Baniâs, Jaffa, and Es Salt. Nazareth was so raised in 1160, and Hebron in 1167 A.D. The Church

of St. Peter became a cathedral at Jaffa in 1169, and Baniās was reconstituted in the same year. The four Metropolitans, under the Latin Patriarch of Jerusalem, were the Archbishops of Cæsarea, Tyre, Tiberias, and Montreal or Petra. Jericho and Livias were under Petra with Sinai (a Greek convent); and the northern regions, including Acre and Baniās, were under Tyre. Nazareth afterwards gave a suffragan to Tiberias, to which the churches east of the upper Jordan belonged. This division differed, therefore, from the old Greek Patriarchs of Palestine, Prima, Secunda, and Tertia, in the introduction of a second metropolitan in Galilee. The bishops of the various Eastern rites—except the Greek Orthodox—consented to become suffragans of the Latins, but during the succession of the ten Latin Patriarchs who actually occupied a throne in the Holy City, the Greek Church enumerates a parallel list of eight rightful heads of the see.

Some of the churches and monasteries were more famous, and received more donations, than any of the cathedrals; but the Church of the Holy Sepulchre was the richest and most important of all. Godfrey bestowed twenty-one villages on the canons, and the number increased to seventy through the donations of other kings and of barons. These lay mainly in the mountains round Jerusalem within the Royal Domain; but in 1165 five villages in Galilee were purchased, and land in the plain north-east of Cæsarea. They had also a church in Rome in 1179 A.D. and possessions yet earlier in Sicily. The loss of Jerusalem was a terrible blow to this church, but the canons were in part consoled by grants in and near Acre, and by new lands in Cyprus, and even in Poland.

Next in wealth to the Sepulchre cathedral appears to have ranked the church of the Virgin's Tomb—"Our Lady of Jehoshaphat." In the Bull of Pope Alexander IV., dating 30th January, 1255, no less than forty-eight villages are enumerated as its property, and thirty documents refer to their gradual acquisition. This church also had lands in Calabria, Apulia, and Sicily. It stands yet unharmed in the Kidron Valley near Gethsemane, with a Norman façade, and a long flight of steps within, leading down to the cave chapel, where Queen Milicent, who rebuilt it in 1161, was buried; but it has passed from the hands of Latins to those of the Greeks.

The church of Bethlehem also attracted the piety of many donors, and the possessions which belonged to it, enumerated in Bulls of Gregory IX. in 1227 A.D. and

Clement IV. in 1266 A.D., amounted to forty in all; but the names were so badly transcribed that many are doubtful. They were, however, scattered all over Palestine and Syria. The abbey of Tabor owned thirty-four villages in Lower Galilee, and twenty-two beyond Jordan or in the Jordan Valley. It was one of the oldest foundations as shown by the Bull of Pope Pascal II., dating from the 29th July, 1103 A.D. Another important abbey was that of St. Sion, outside Jerusalem to the south; and the Bull of Alexander III., in 1179 A.D., enumerates twenty-eight villages belonging to this ancient church. These also were scattered in the lands of Ascalon, Cæsarea, Nâblus, Samaria, in Lower Galilee, near Tyre, and Sardenai; and in addition lands were granted in Sicily, Apulia and Calabria, Lombardy and France. The church of Nazareth likewise owned property in Europe, and, among other churches concerning which documents have been preserved, are those of Tyre, Shechem, Bethel, St. Mark in Acre, St. Mary Latin, and the Quarantania chapels.

Queen Milicent also founded a famous nunnery of St. Lazarus at Bethany, where she built a tower. It was built in 1147; and two years before her death (1160 A.D.) she gave two villages near Nâblus, whither she had retired. Many other donors presented vineyards and hamlets, but, in 1256 A.D., Pope Alexander IV. was obliged to ask that the Benedictine abbess and the nuns should receive necessities from the Premonstrant abbot in Acre, their nunnery at Bethany having been destroyed by the Saracens. There was another St. Lazarus outside Jerusalem on the north, close to the Lazarus Postern, west of the Gate of St. Stephen. It received, from King Amaury, in 1171 A.D., an annual sum of £25 from the tolls of the Gate of David, to support certain lepers; and in 1174 he added £14 from the customs of Acre. There is a pathetic significance in these donations, when it is remembered that King Amaury's only son, Baldwin, was already known to be a leper.

The tithes of the church were levied not only on crops but on beasts and many other things titheable, and even on the spoils of war; disputes as to these tithes often arose even within the church itself, as when the Abbot of Mount Tabor appealed to the Patriarch against the Prior of the Holy Sepulchre, concerning the tithes of Sinjil and two other villages in the Nâblus hills. By the reformation of morals, in 1120 A.D., appears to have been understood the regular payment of tithes. The power of the ecclesiastical courts, as

settled by the Assizes, was considerable. They judged the clergy on questions of heresy and sorcery, and pronounced decrees of nullity of marriage. In four cases the wife was obliged to enter a convent, and her dowry was restored, either in a capital sum or by annual payments. All questions of wills and bequests, of tithes and churches, were also judged by this court.

MONKS AND FRIARS.

The earliest religious order of the Latins in Palestine seems to have been the Benedictine, established in the Amalfi hospice in Jerusalem by 1023 A.D. The Bethany convent was also Benedictine. The grey monks, or Premonstrants, are said to have originated at St. Samuel—(Nebi Samwil), the hill called Mount Joie by the Franks—north of Jerusalem; they lived under the rule of St. Basil. In the thirteenth century they are found in Acre. The Minorites of Franciscan friars, who were sent out for conversion of the infidels, belong also to this later century, and in 1350 were still settled at Jerusalem, when amid many dangers they buried the dead in Aceldama. The brethren of St. Lazarus, who tended the lepers, bore a green cross and were under the rule of St. Augustin. In 1272, we find a monk relinquishing the order of St. Damian, to join that of St. Augustin. The most celebrated, however, of the Syrian orders were the Carmelites. Cluny monks had settled at Tabor in 1113, and arrived at Haifa in 1170 A.D., and one who came from Calabria—an ordained priest—had there built a tower and a chapel, and had gathered ten brethren, by 1185. About 1209 they obtained a rule for "Brocardus and the other hermits," from the Patriarch of Jerusalem. There was then a monastery of St. Margaret about two miles to the south of their hermitage; but four of the Cluny brothers were still found in the church of the Palm Grove north of Haifa; and another chapel of St. Denys seems to have existed at the foot of Carmel. The hermitage of St. Brocardus was apparently near the present monastery on the Carmel promontory, where was a cave supposed to have been inhabited by Elijah, which was the real motive of these anchorites in selecting the mountain for their retreat. King Baldwin IV. the Leper gave to their ship a right of free anchorage. In 1248 A.D. their rule—which excluded all use of meat—seems to have been found too severe for the climate; and it was mitigated by the Bishop of Tortosa; two years later the Lord of Haifa mentions them, in connection with

vineyards on the mountain given to the Abbot of Mount Tabor. They became numerous in Palestine, but were cruelly massacred by the Moslems in 1291. St. Simon Stock, of Kent, was General of the Order in 1245, and they were visited by St. Louis and by Edward the First of England. Such was the origin of a celebrated Order which goes back even to 1163 A.D., when Benjamin of Tudela found a chapel by the cave. The Greek hermits preceded them, and received a rule as early as 412 A.D. St. Simon Stock was the first to wear the scapular among them. When they fell, chanting the *Salve Regina*, under the swords of the cruel Egyptians, the Order became extinct for three centuries and a half, and twice after that were they massacred, yet still remain in possession.

Although the payments made to churches were a very heavy charge on the kingdom, it is not to be forgotten that the clergy maintained the poor and aided the pilgrims, though not to the same degree as the Military Orders of monks. They also paid taxes, and led troops in some cases to war, like the aged Archbishop Baldwin, with Richard Lion Heart, or the valiant Bishop of Soissons, who charged the Saracens single-handed in the time of St. Louis. Some churchmen were of high character and ability, like William of Tyre, who was born in Palestine about 1127 A.D., and went to study at the University of Paris for ten years. He was the tutor of Baldwin IV., and Archbishop of Tyre in 1173 A.D. After writing his famous history, he busied himself in preaching the third Crusade in Europe. His elevation to the Patriarchate of Jerusalem was defeated by an intrigue, Queen Maria, the Greek wife of Amaury, preferring the dissolute Heraclius of Cæsarea, whose life scandalised the Church. William of Tyre appealed to the Pope, but was poisoned by a doctor in the pay of his rival.

THE PILGRIMS.

The pilgrims were an annual source of strength and of revenue to the State and to the Church. The Italian fleets which brought them came yearly from Easter to June and left in August. They landed at Acre, where indulgences and pardons began, and journeyed along routes protected, at regular stages, by fortified posts, towers or castles. The palmers are mentioned in the earliest times of Baldwin I., and they bought their palms in the Street of Palms, leading east, south of the Sepulchre. The Knights Templar were their bankers, and led them to the Jordan under escort. They also

visited Sardenai near Damascus, by special treaty with the Saracens in the thirteenth century, to obtain the oil which flowed from the breast of the miraculous picture of the Virgin, painted on wood; and Tortosa with its portrait of the Virgin. The oil of Sardenai was a precious relic in French churches, as was the hay from Bethlehem, sent to Rome, it was said, by Helena (three hundred years after it had been used as the bed of the infant Jesus). But all relics were not equally reliable: in the fifteenth century bodies of the Innocents were sought from the Saracens, which were manufactured for the purpose with appropriate gashes, and embalmed in myrrh. Those who were unable to make the pilgrimage sent rings, with which their friends—or persons paid for the service—touched the sacred spots and relics. So Louis VII. sent his ring by a Templar; and even in the fifteenth century the custom survived, Felix Fabri being entrusted with many such jewels of great value. The pilgrims also ate the red earth at Hebron, of which Adam was made; and the Pisans carried the earth of Aceldama to their famous Campo Santo.

One of the most curious features of Church society, though not peculiar to the East, was the making of alliances of brotherhood between various religious bodies. This was no doubt a result of the chances of war, which might ruin one monastery but leave another untouched, as when the Abbot of St. Paul's in Antioch swore brotherhood with the Abbot of Mount Tabor, that he might be received should Antioch fall, which was only too probable in 1183 A.D. The relations with the Greek Church were also friendly at first, and Daniel, the Russian abbot, was kindly received by the rich Latin bishop of Nazareth, but they grew bitter later, when the Orientals refused to enter the Roman fold.

THE GREAT ORDERS.

The most remarkable result of the conquest of Syria was, however, the formation of new Orders of chivalry, which were religious, and bound by vows of celibacy very contrary to the creed of knights who sought a lady's love. Of these the Knights of St. John were the first, and the Templars followed five years later. The Teutonic Order belongs to the thirteenth century, although as early as 1143 A.D. Celestin II. approved the separation of a special German hospice, set apart by the Knights Hospitallers, which stood in the south quarter of the Holy City, where a few remains of its founda-

tions and ribbed vaulting may still be seen near the tiny chapel of St. Thomas, now the house of a Morocco Jew.

THE TEMPLARS.

The canons of the Templum Domini were established by Godfrey, and in the last year of his reign, 1118 A.D., Baldwin I. associated with them eight Burgundian knights under Hugh the Payen, vowed to poverty, chastity, and obedience, and tonsured as monks, granting them his palace—the Templum Salomonis—where half a century later they had erected a large refectory and other buildings. In 1126 A.D. Baldwin II. asked for a rule to guide them, which Pope Honorius granted. Two years later, St. Bernard was their advocate, and by his aid the rule, or regulations, of the Templars were drawn up at Troyes in 1128 A.D. Gradually they increased in power and wealth, and obtained lands in Palestine and in Europe, but their greatest expansion was in the century after the kingdom fell. Unfortunately, the Cartulary of the Order is lost, and the dates at which they obtained their lands and castles are unknown. Valenie, Tortosa, and Arca were among their Syrian possessions, Belfort in Upper Galilee, and Gaza in the extreme south, with Château Arnaud and Emmaus-Nicopolis, concerning which their dispute with the Hospitallers was settled by the Pope in 1179 A.D. There was great jealousy, leading later to actual war, between the Orders. Tortosa became the Templar centre after Hattin, where their archives and treasure were stored. Their famous banner “Beauseant” was black and white, and their robe, after 1145 A.D., white with red cross. The seal of the Order represented the Templum Domini on one side and two Knights riding upon one horse on the other. At Hattin they are said to have lost two hundred and thirty knights in all, besides those slain shortly before at Nazareth. They then became very unpopular, and even much earlier were suspected of treachery at Damascus in the second Crusade. Conrad of Montferrat—not a very reliable witness—accused them in England of malversation of the funds sent out by Henry II., and to Frederic Barbarossa of being more dangerous to Christendom than even the Saracens. Yet they were not allowed to hold personal property, though each knight provided three horses and a squire.

THE HOSPITALLERS.

Of the Hospitallers or knights of the Order of the

Hospital of St. John of Jerusalem much more is known, and they retained their popularity none the less because they opposed the tyranny of bishops. They had a great reputation for charity, and far outwent the Templars in their care of the poor and in their doles. The Order originated in one already existing when the Crusaders entered Jerusalem. The hospice of Charlemagne and its library were destroyed in the eleventh century, but, soon after, the Benedictines were established by the Amalfi merchants, and by leave of the Egyptian Khalif. The firman of the Sultan Mudhaffer still exists in the Franciscan monastery in Jerusalem, which established the new hospice in 1023 A.D. The first church of St. Mary Latin was standing south-east of the Holy Sepulchre in 1103 A.D., with the smaller establishment for women called St. Mary Parva; and Gerard Tunc was superior of the Benedictines when the Christians won the city. Pascal II. took under the protection of Rome all the property of the hospice in Syria and Europe as early as 1113 A.D., when a new additional building had arisen near the new church of St. John Eleemon, south of the Holy Sepulchre; and Gerard Tunc became the first Master of the military monks from that year until the death of Baldwin I. He was followed by Raymond du Puy, who erected the great buildings, still standing in ruins, about 1130 to 1140 A.D. The patron saint then became St. John Baptist. Seven other Grandmasters followed after 1159 A.D., including Garnier de Nablus, in the year of the battle of Hattin. A third church, St. Mary the Great, stood between the older hospice and that of St. John, and a nunnery lay to its south.

The hospital was intended for the use of sick pilgrims, and St. Mary Latin for services in Latin. In the middle of the twelfth century more than two thousand men and women were admitted at one time. The seal of the Order represented a sick person so tended. The dead were buried in the charnel house of Aceldama, over which a vault was built about 1143 A.D. It lay on the hill south of the Valley of Hinnom. In addition, alms were distributed to the poor, and the knights were sworn to defend the holy places. The hospice outside the north gate of St. Stephen at first belonged to the Order, but later to the Temple, and the Leper Hospital seems also to have grown out of the same organisation. When Saladin desecrated the churches, and built a minaret near the hospital, he respected this charitable institution and the pilgrims still occupied its beds.

The Order of St. John was at first supported by certain tithes granted by the Church in the diocese of Casarea, in Tripolis, Nazareth, Acre and elsewhere down to 1141 A.D.; but the brethren had a large grant of property as early as 1110 A.D. from Baldwin I., in all parts of the kingdom; and their possessions grew steadily in Syria, as well as in Palestine, especially in the western plains. By 1167 A.D. they had large lands near Antioch, and in 1179 bought property at Nâblus, where their hospice is still inhabited by lepers. No less than one hundred and forty documents of the twelfth century are extant, referring to their affairs; they spread to Turbessel (Tell Bashir) near the Euphrates, and to Edessa (Urfa) beyond it: they took charge of the tribute from Homs or Emesa (La Chamelle) in 1184, besides their hope of properties in Egypt, Gebal, Valentia, Tortosa, Gabala, were among their stations, with Latakia, Saone, Beirût, Marakia, and Margat. After the defeat of Hattin the Grand Masters fixed their habitation at Krak des Chevaliers, where the beautiful chapel still bears the modest legend on its door:

Sit tibi copia
 Sit sapientia
 Forma que detur
 Inquinat omnia
 Sola superbia
 Si cometetur.

The Hospitallers also begged for alms in Europe, and in Palestine were granted the taxes on certain Bedouin tribes newly subjugated. All along the sea plains in the lands of Ascalon, Cæsarea, and Jaffa, round Acre and Tiberias, in Upper Galilee, and at Scandalion, south of Tyre, they bought properties and built castles and towers. By the thirteenth century they held more than one hundred and eighty villages, and to King Amaury they promised the help of a thousand knights. They would seem to have been more numerous than the Templars, and more trusted. Their dress was a red surcoat with a plain white cross, over this was a black cloak with the white cross, now well-known as that of Malta. Remembering the liberality of princes, the doles of Latin and Eastern churches and monasteries, and those of the Temple and Hospital, we may suppose that, in a country not thickly populated, the poor were well tended, and that none need die of want. The lepers were no longer allowed to wander and die in misery at the town gates, but had special care devoted to them, at least in the later years of the

century. It is remarkable, however, that leprosy was becoming a crying evil in France during the reign of Philip II., Augustus (1180-1223 A.D.), when lazaret houses were established in every town. The disease is a sure companion of misery, bad food, and uncleanly habits, but that it is hereditary is certain, and that it is sometimes contagious appears also to be established.

THE ITALIAN TRADING REPUBLICS.

As with the Military Orders, which finally became the masters of the remainder of Palestine, after the destruction of the older organisation, so with the trading communes, the chief development of power belongs to the thirteenth century; but the movement began soon after the Latin conquest. The Amalfi merchants not only appeared in Jerusalem, but had also their street in Antioch before the first Crusade. The mother city was engrossed in trade, and free from war in the middle of the century, with lands covered with vines and olives, gardens and orchards: the men of Amalfi had also a cemetery in Acre, and free trade in Latakia, and houses in Tripolis. In 1171 they obtained immunity from tithes in five villages of the low hills near Lydda. The Pisans also settled in Latakia, Joppa, Acre, Tyre, and Tripolis; and Baldwin III. gave them rights, which, however, excepted the iron, pitch, and other articles, of the Egyptian trade which they developed. Saladin confirmed their treaty with Egypt, as did his brother Seif ed Din.

The treaties with the Genoese have been already noticed. They were established in Antioch, Tripolis, Gebal, Jerusalem, and El Arish, under consuls; and made engagements for limited periods, in return for which they claimed a third of some towns such as Tripolis. The Pope supported them even against Baldwin III. and Amaury, when their rights were ignored; and their aid in the defence of Tyre, after Hattin, was most important, leading to the loss of Saladin's fleet. In Jibeil (Gebal), there were seven Genoese counsellors in 1163 A.D., under Julian Embriaco, who belonged to one of the oldest patrician families of Genoa, being a descendant of William Embriaco, who aided the princes to take Gebal in 1109 A.D., and who was very jealously regarded at home.

The Venetians, who in the thirteenth century acquired eighty villages near Tyre, already claimed a third of that city in the twelfth, and quarters in Haifa, Acre, Suediyeh, Tripolis, and Ascalon; but their power was yet further to be increased,

by the conquest of Byzantium itself. Finally, the merchants of Marseilles failed at Gebal in 1103 A.D., but were specially serviceable at the taking of Ascalon. Baldwin II. gave them bakehouses in Jerusalem; King Fulk a yearly sum of £140 from the customs of Jaffa; Baldwin III. added grants at Ramleh, and the Bishop of Bethlehem sold them, for £420, a property near Acre.

MOSLEM NEIGHBOURS OF THE KINGDOM.

The Latin relations with Moslem princes were not less calculated to strengthen the State than were their alliances with the seafaring cities of Italy. The Turkish governors, jealous of one another, began, as we have seen, very early to call in the Christians to their aid. Roger, Governor of Antioch, was allied to the very El Ghâzi, son of Ortok, whose tyranny in Jerusalem led to the Crusade, and this as early as 1115 A.D. In 1116 and 1119 A.D., the people of Aleppo appealed to the Franks against Moslem princes. In time of peace, invitations to hunting and hawking were freely interchanged, and in 1192 A.D. King Richard actually knighted Saladin's nephew. Godfrey himself made treaties with Moslem governors of Ascalon, Acre, Cæsarea, Damascus, and Aleppo. The intermarriage with native women even included Saracens, who renounced their creed. Hence arose the mixed race called Poulains, who were specially numerous among the bourgeois class. Joynville tells us of a Turk knighted by the Emperor, who bore as arms those of Aleppo and Cairo, combined with those of the Empire. The offspring of Frank fathers and Greek women were known as Gasmoules. The most despised class were, however, the renegades, who were often prisoners of war, but trusted neither by Christians nor by Moslems.

The caravans protected by the Latins were both Moslem and Christian, travelling from Mecca with the Moslem pilgrims, or coming from Baghdad and Mosul or from Christian Armenia. Fairs were held annually near the frontiers, such as the Meidan fair near the sources of Jordan, and that on the Nahr Reubeni near Yebnah. King Richard captured a caravan from Cairo near Beersheba, consisting of horses, mules, and camels laden with spices, gold and silver, silk cloaks, purple and scarlet robes, arms and weapons, coats of mail, cushions, pavilions and tents, biscuit, bread, barley, grain, meal, conserves, and medicines, with basins, bladders, chess boards, silver dishes, candlesticks, pepper, cinnamon, sugar, and wax. The camels and dromedaries numbered four

thousand seven hundred in all, with innumerable mules, and one thousand seven hundred horses of the Turkish guards.

THE NATIVE ARMY.

The army of the Kings of Jerusalem also included native troops. The Maronites were reputed good archers. The Turkopoles were light-armed native horse, with long cane lances such as still are used by Arabs. The Royal Domain, according to the Assizes, could raise five hundred and seventy-seven knights and five thousand and twenty-five men-at-arms --the latter provided by the churches and the burghers. The County Tripolis sent one hundred knights, and the Principality of Antioch the same. The Count of Edessa mustered five hundred knights; the total force, including the Templars and Hospitallers, and native auxiliaries, did not exceed twenty-five thousand, not counting the armies sent from time to time from Europe in the various Crusades.

A register, the "Restor," was kept of the horses and mules which could be mustered for war. The supply came not only from Syria and Cyprus, but from Armenia, where a small but hardy breed has always been famous. These could not have supported the later heavy-armed knights, but were efficient for light-armed men in mail. King Richard, however, brought all his horses from England. High prices were given for blood horses of the Kurds and Persians, and Turkoman horses were in great demand. A state stud-farm was maintained near Es Salt.

The siege towers and mangonels have already been noticed. They could be taken down, packed, and removed to other towns. The towers received names like "Mauvoisin," "Mategriffen," and "Berefred." The parties undermining or battering the walls worked under cats and corcleia, which were galleries or shields of hurdles covered with hides. The Greek fire, which seems to have been regarded as very mysterious because it could only be put out with sand, and would float burning down stream, was destructive to these machines. It was carried in bladders, and sometimes apparently shot from arrows, or thrown in barrels, and in bombs of earthenware, with a detonating fuse. The main component was petroleum, brought from the wells of Baku, to which orpiment and sulphide of arsenic were added. It had long been known to the Mongols of Central Asia and the Greeks. Philip II. took some of it home from Acre, and therewith destroyed the English fleet at Dieppe; but the composition was long a secret

to the Franks, whose siege towers, balistæ, and mangonels were also borrowed from the Greeks, and traced back with little change to those employed, for instance, by Alexander the Great against Tyre.

CONCERNING SHIPS.

A few words on the Navy will conclude the present enquiry. The Mediterranean was full of pirates, both Christian and Moslem, and the trading fleets encountered great dangers, unless escorted by fighting vessels. Of the great Venetian passenger-galleys, in the thirteenth century, some account will be given later. The earlier ships were small, and as many as eighty could anchor in the small port of Acre. The rights of shipwrecked persons were secured by the laws of the kingdom, and by special grants. The ships built in Syria were mainly of European wood, as suitable timbers were not easily found in the East. The Templars and Hospitallers had ships, and the latter a "Commander of the Sea." Lighthouses with beacon fires, were established at Latakia, Gebal, Tyre, Acre, and other ports. Signal fires were indeed much used, and even carrier pigeons by besieged towns, as well as divers (who were sometimes caught in nets), and ships sailing under false colours, to throw provisions into the ports.

Among the earlier trading or passenger vessels are mentioned galleons, dromonds, and cats. The galleons were from an hundred to an hundred and thirty feet long, and about twenty in greatest beam; they had one bank of oars, and a crew of one hundred men. The cats were smaller, and the saities were swift vessels, about fifty feet long, with ten to fifteen pairs of oars, drawing little water, and built of pine, elm, or cedar, for coasting. The dromons, or dromonds, were large, heavy, and slower than galleys, but, like the galleys, had square sails, as well as two rows of oars: twenty-five pairs of the latter—each manned by two men—propelled the dromons. Barges and smacks carried provisions and munitions of war; and harbotes were used in 1188, which were very flat-bottomed, and built in the harbour of Tyre, to run close to land inside the Egyptian fleet. Other vessels called gameles (or camels), nefs (navis), busses, and buze nefs, were used for merchandise and for passengers—the busses having two or three masts, and some 500 tons burden: the tarides and salanders were also ships for commerce; and the huissier, or urser, was a horse boat. In the thirteenth century the French

ships carried, in some cases, five hundred persons on board. The Latins had also boats on the Sea of Galilee, and on the Dead Sea crossing to Kerak. The European fleets included not only those of the Italians, Marseilleise, and Danes, but, in the third Crusade, those of the Frisons and English.

The fighting galleys, with outriggers for the oars, sometimes had from fifty to ninety oars each side, in two banks, and the fighting men stood on deck above, protected with shields. Like the galleys with which the Carthaginians defeated the Romans, the Frank galleys had iron beaks. At the sound of the trumpet they charged the enemy, and sank her, or grappled her, and, by diving under, the sailors fouled her rudder with ropes. Arrows, sling stones, and Greek fire poured on the assailants : the latter was extinguished with sand; many heavy armed men, unable to swim, were often thrown into the sea; and hand-to-hand fighting on deck decided the victory.

This, briefly sketched, was the life of the Latins in the East, in peace and war, among high and low, clerics and laymen; but we must not forget that they were always few among the many native subjects of the Kings of Jerusalem—a ruling caste among strangers.

WEIGHTS AND MEASURES OF PALESTINE.

A.—WEIGHT.

	Native.	English	Equivalent.	Metric	Equivalent.
1 dram or dirhem			48.149 gr.	3.12	grams
75 dirhems = 1 okieh			.5158 lb.	234	..
144 .. = 1 rotl (Egypt)			.9900 ..	449.28	..
400 .. = 1 okka			2.7510 ..	1.248	kilos.
900 .. = 1 rotl (Palestine)			6.1897 ..	2.808	..
1000 .. = 1 rotl (Hebron)			6.8775 ..	3.120	..
3000 .. = 1 saa (Hebron)			20.6325 ..	9.360	..
3600 .. = 1 saa (Jerusalem)			24.7590 ..	11.232	..
4500 .. = 1 masha (Jaffa, Gaza and Beersheba)			30.9487 ..	14.040	..
4500 .. = 1 sudsieh of barley (Hebron)			30.9487 ..	14.040	..
5500 .. = 1 sudsieh of durra (Hebron)			37.8262 ..	17.160	..
6000 .. = 1 sudsieh of wheat and other grain			41.2650 ..	18.720	..
6300 .. = 1 tabeh of barley (Jerusalem)			43.3282 ..	19,656	..
6700 .. = 1 tabeh of barley (Palestine)			46.079 ..	20.904	..
6750 .. = 1 keleh of barley (Jaffa, Gaza and Beersheba)			46.4231 ..	21.060	..
7200 .. = 1 tabeh of wheat and other grain (Jerusalem)			49.5180 ..	22.464	..
7500 .. = 1 tabeh of wheat (Palestine)			51.5212 ..	23.400	..
8500 .. = 1 keleh of durra			58.4587 ..	26.520	..
9000 .. = 1 keleh of wheat and other grain			61.8975 ..	28.080	..
14400 .. = 1 kantar (Egypt)			99.0000 ..	44.928	..
90000 .. = 1 kantar (Palestine)			618.9750 ..	280.800	..
100000 .. = 1 kantar (Hebron)			687.7500 ..	312.000	..

B.—CAPACITY.

1 okieh	.. ..	.. ..	= .625 pints	= .09 litres
1 rubiyeh	.. ..	.. ..	= 7.919 ..	= 4.50 ..
4 rubiyehs = 1 mudd	.. ..	.. ..	= 31.676 ..	= 18 ..
2 mudds = 1 keile	.. ..	.. ..	= 63.352 ..	= 36 ..
1 jarra of olive oil	.. ..	.. ..	= 52 ..	= 29.53 ..

Thus, for ordinary purposes a rubiyeh may be considered as being approximately 1 gallon, and a keile as being nearly a bushel. Many liquids in Palestine are, however, sold by weight, as for example an okka of wine.

C.—LENGTH AND AREA.

1 dra (Palestine)	..	=	24.6062 ins.	=	62.50 cm.
1 dra (Egypt)	..	=	26.6730 "	=	67.75 "
1 pik or cloth dra	..	=	26.76 "	=	68 "
1 pik or mason's dra	..	=	29.5270 "	=	75 "
1 square pik of cloth	..	=	.552 sq. yd.	=	.462 sq. m.
1 " dra (Egypt)	..	=	.548 "	=	.459 "
1 " dra (Palestine)	..	=	.672 "	=	.562 "
400 " dras = 1 evlek		=	268.800 "	=	224.800 "
1600 " dras = 1 dunum		=			
or Palestine feddan		=	1075.200 "	=	899.200 "

Thus the Palestine feddan is less than one-quarter of an acre, while the Egyptian feddan, which is 5024.1 square yards, is larger than an acre (4840 square yards).

BRITISH, METRIC AND NATIVE EQUIVALENTS.

A.—WEIGHT.

1 ounce	..	=	28.35 grams	=	9.086 dirhems.
1 pound	..	=	453.59 "	=	145.38 "
1 stone	..	=	6.35 kilograms	=	2035.32 "
1 quarter	..	=	12.70 "	=	4070.64 "
1 cwt.	..	=	50.80 "	=	16282.56 "
1 ton	..	=	1016.05 "	=	3.618 Palestine kantars.
1 gram	..	=	15.43 grains	=	.32 dirhem.
		=	.0353 oz.		
1 kilogram	..	=	2.205 lbs.	=	320.51 dirhems.
1 metric ton	..	=	2205 lbs. or	=	3.561 Palestine kantars.
		=	0.984 ton		

B.—CAPACITY.

1 pint	..	=	0.568 litre.
1 quart	..	=	1.136 litres.
1 gallon	..	=	4.546 "
1 bushel	..	=	36.370 "
1 litre	..	=	1.759 pints.
1 hectolitre	..	=	22. gallons.

C.—LENGTH.

1 inch	..	=	2.54 centimetres	=	.037 Palestine dra.
1 foot	..	=	30.48 "	=	.444 "
1 yard	..	=	91.439 "	=	1.332 " dras.
1 mile	..	=	1609.34 metres.		
1 centimetre	..	=	0.3937 inch	=	.0145 " dra.
1 metre	..	=	39.37 inches	=	1.456 " dras.
1 kilometre	..	=	1093.6 yards		

8 kilometres may be reckoned as approximately 5 miles.

D.—AREA.

1 square foot	..	=	.0929 square metre.
1 square yard (9 square feet)	..	=	.8361 " "
1 acre (4840 square yards)	..	=	4046. " metres.
1 square mile (640 acres)	..	=	2.59 " kilometres.
1 square metre	..	=	10.763 " feet.
1 hectare (10,000 square metres)	..	=	2.471 acres.
1 square kilometre	..	=	247.1 " or
		=	.386 square mile.

MONEY CURRENT IN OCCUPIED ENEMY TERRITORY IN PALESTINE.

*Egyptian (P.T.)
Piastres*

Gold:—

One Pound, Egyptian	..	..	..	..	is worth	100.
One Pound, Sterling	..	..	..	..	„	97.5
One Pound, Turkish	..	..	..	..	„	87.75
One Napoleon, or 20-franc piece, French, Italian, Belgian, or Swiss	..	..	..	..	„	77.15
5 Dollars, American	..	..	..	..	are worth	100.
20 Marks, German	..	..	..	..	„	95.
20 Kronen, Austrian	..	..	..	..	„	80.

Silver:—

1 Shilling, English	..	..	..	..	is	„	4.85
1 Franc, French	..	..	..	..	„	„	3.85
1 Rupee, Indian	..	..	..	..	„	„	6.5

Turkish Coins:—

1 Medjidie	..	..	..	..	„	„	12.
$\frac{1}{2}$ Medjidie	..	..	..	..	„	„	6.
$\frac{1}{4}$ Medjidie	..	..	..	..	„	„	3.
2 Piastres	..	..	..	..	are	„	1.2
1 Piastre	..	..	..	..	is	„	.6
1 Beshlik	..	..	..	..	„	„	1.5
1 Metallik	..	..	..	..	„	„	.15

The Beshlik is legal tender only to the amount of 12 piastres Egyptian (P.T.), the Metallik only to the amount of P.T. $1\frac{1}{2}$. Egyptian banknotes are worth their full face value, calculated according to the above table. Turkish banknotes are not legal tender.

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